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High and low mass in the  
Roman Catholic church

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*Reliques of Ancient English Poetry:*

CONSISTING OF

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OF THE EARLIER POETS.

COLLECTED BY THOMAS PERCY, D.D.

TO WHICH IS NOW ADDED, A SUPPLEMENT OF MANY CURIOUS HISTORICAL  
AND NARRATIVE BALLADS; WITH A COPIOUS GLOSSARY, AND NOTES.  
ILLUSTRATED WITH STEEL PLATES. 1 vol. royal 8vo.

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“The first time I could scrape a few shillings together I bought unto myself a copy of this beloved volume, nor do I believe I ever read a book half so frequently, or with half the enthusiasm.”—*Sir Walter Scott.*

“Percy’s Reliques are the most agreeable selection perhaps which exists in any language.”—*Ellis.*”

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NOTICES OF THE PRESS.

We welcome with peculiar pleasure this exquisite and greatly enlarged edition of one of the principal books in English literature. To be ignorant of that great standard collection is to be ignorant of the sweetest popular lyrics in the language, and to which all the publications of the Percy and other societies are mere addenda. Perhaps no work in English has called forth more echoes in literature, inspired more imitations, or contributed so much to form a taste for the pure, simple ballad. Had it not been for Percy, even Scott himself might never have written his minor ballads, and Motherwell would possibly have never dipped into the strengthening tide of the vigorous simple *Volkelied*, as it is termed by Germans, or the popular romance ballad.

We had, previously to the receipt of this work, read Percy through in five different editions—a fact which we mention that we may state that we consider the edition before us as superior to them all. The superiority consists in the addition to the original of a number of well selected ballads, and metrical romances. There is in these metrical romances an original and courtly tone which has never been exactly

reproduced by any modern poet, and which is still as well worth attaining as any style of poetic inspiration with which we are acquainted.

We are not a friend of that hackneyed phrase "a book which no gentleman's library should be without." But we consider it as eminently applicable to the work now before us, and we consequently apply it in its fullest force. Not only is its editing performed in a masterly manner, but it is, as regards typographical execution and elegance of style, worthy of the highest praise.

As we turn over this volume and meet with the sweet old ballads of "Syr Cauline," "The Childe of Elle," and others endeared by memory and the recollection of their early influence, we feel as if we should lay the pen aside, and respect them as we would subjects which awaken those inner feelings which no one cares to throw open to the world. Yes—there is in these simple old ballads a well of poesy which can only be felt and never described. They are the best literary inheritance which we have derived from the olden time—they are born of that spirit which gave us Chaucer, and they sparkle through Shakespeare like starry points of light through the early glories of the dawn, or like fairy isles in the crimson sea of sunset. In a word, we heartily thank the publisher for giving to America the, as yet, best edition of one of England's best books.—*Evening Bulletin*.

To praise the literary character of "*Percy's Reliques*," would be an attempt to "gild refined gold;" but for the magnificent form in which the publisher has presented the work, a noble—nay, *Royal* octavo of near 600 pages, in the best style of typography, we can but return him the thanks of the public, and especially the scholastic portion thereof. For ourself, personally, he could scarcely have done us a greater favour than by laying us under a contribution of gratitude for this sterling volume. Our library was evidently imperfect, as must be any one, without the "Reliques of Ancient English Poetry," that never-failing fountain for the poet, the historian, and the antiquary. A valuable portion, peculiar to this edition, is the copious "Addenda," furnished with much research and skill by the editor, whose enterprise in producing these sterling additions to our poetic literature, we have been called upon more than once most heartily to commend.—*Am. Courier*.

We would that we could imbue the reader with the satisfaction which we have felt in turning over the leaves of this fine edition of a book, the merits of which have been long confessed by every elegant scholar. This collection contains "the well of English undefiled," the spring of poetic fervor, the first rude but pure gushings of the early Anglo-Saxon muse. The quaintness and simplicity of the ballads



collected by Bishop Percy were rendered strangely interesting by the legendary lore which they contained. The metrical narrative has been in every country the first form in which the genius of poesy sought utterance and attempted those flights which exercise and improving taste afterwards rendered easy. The Minstrel was everywhere a welcome guest, and in an age when intelligence was mostly conveyed orally, and when methods of communication and interchange of thought were few, his coming was not without reason a topic of interest and excitement. He could sing of the achievements of foreign knights in outlandish countries beyond the seas. He could describe and praise the feats of bold crusaders among the Paynim foe, and many a wild tale of home heroes, who excelled in the foray, shone at the tournament, or maintained human rights in the merry green wood, were his to describe in times of rude eloquence and lyric enthusiasm. His harp was everywhere his shield, and at the sound of his voice the fiercest warriors became gentle, their imaginations being led away by some tender ditty of love, or their resolves heightened in stern but silent admiration of the description of some story of deeds of high emprise. It is not lightly, therefore, that we, who claim to be polished, to whom the clouds vouchsafe intelligence, and for whom the ever-clanking press sheds materials for information and thought—it is not lightly that we, greatly blessed with the aids of science and the achievements of mind, should disregard the reliques of the times when society was rude and man was a creature in whom physical attributes kept down intellectual. The history of ages gone by are impressive and useful lessons, and are contained in the ballad poetry of the good old times. Those metrical romances were the very marrow of the life of those for whom they were composed, and whom they held captive by their magic power for many hundred years. Bishop Percy, in collecting these poetic remains, did a service which his contemporaries freely admitted, and which those who follow will not gainsay. The book is, of itself, valuable, and its merit will readily be admitted by all who have a taste for scholarship.

—*Sunday Dispatch.*

“*Percy's Reliques.*” This is, unquestionably, the most rare and curious collection of old ballads in the English language, and although they are rude, uncouth, and many of them coarse, yet are eminently worthy of preservation, as characteristic of a by-gone age. Nearly two hundred songs, poems, and metrical productions are here given. A large portion of these ballads were extracted from an ancient manuscript in the possession of Dr. Percy, and were originally published at the urgent solicitation of Dr. Johnson and Mr. Shenstone. “Our ancient English bards and minstrels,” says Dr. Percy, “were an

order of men once greatly respected by our ancestors, and contributed to soften the roughness of a martial and unlettered people by their songs and by their music. Many of the best plays in the language have their story told in these rude ballads, composed centuries since. We have here the ancient and more modern ballads of Chevy Chase, Robin Hood, John Anderson my Jo, The Beggar's Daughter of Bednal Green, The Braes of Yarrow, The Children in the Wood, Robin Good Fellow, The Fairy Queen, The Birth of St. George, St. George and the Dragon, George Barnwell, Robin Hood's Death and Burial, Lord Soulis, The Life and Death of Tom Thumb, Life and Death of Richard the Third, &c., &c.

There are seventeen ballads in this volume that illustrate Shakspeare. The modern ballads introduced relieve somewhat the tediousness of the longer narratives. Dr. Percy says: "In a polished age like the present, many of these reliques will require great allowances made for them, yet have they for the most part a pleasing simplicity, and many artless graces, which in the opinion of no mean critics (Addison, Dryden, and the witty Lord Dorset) have been thought to compensate for the want of higher beauties, and, if they do not dazzle the imagination, are frequently found to interest the heart." The volume has two steel plates, "The Grave of Robin Hood," and "Lord Soulis." The work should have a place in every library of any pretension.—*Boston Transcript*.

*Reliques of Ancient English Poetry.* We suppose that the mere announcement of a new edition of "Percy's Reliques" will be sufficient to fix the attention of all English scholars and lovers of old English verse. The work is a famous one—it has long been out of print, in the three volume edition. The American publisher has put it into one royal octavo of 557 beautifully printed pages, got up in very tasteful style. In every respect the issue is worthy the quality of its contents. To those who have never seen "Percy's Reliques," or even heard of it (and in the rising generations there must be many such, having taste, intelligence, and education), we would say that it is a collection of the finest old ballads, songs, and versified tales in the language, that it is the standard work on its subjects, and that it embraces much of the interesting and the beautiful, as well as of the queer and curious. All the celebrated old pieces one reads of are to be found in the "Reliques," from Chevy Chase to Sir Lancelot, The Jew's Daughter, Robin Hood, The Not-Brown Mayd, Barbara Allen, and any quantity of more modern productions of note. In fact, the book is one of the most attractive compilations of poetry ever issued, irrespective of the value of its notes, essays, and glossary.—*Boston Post*.







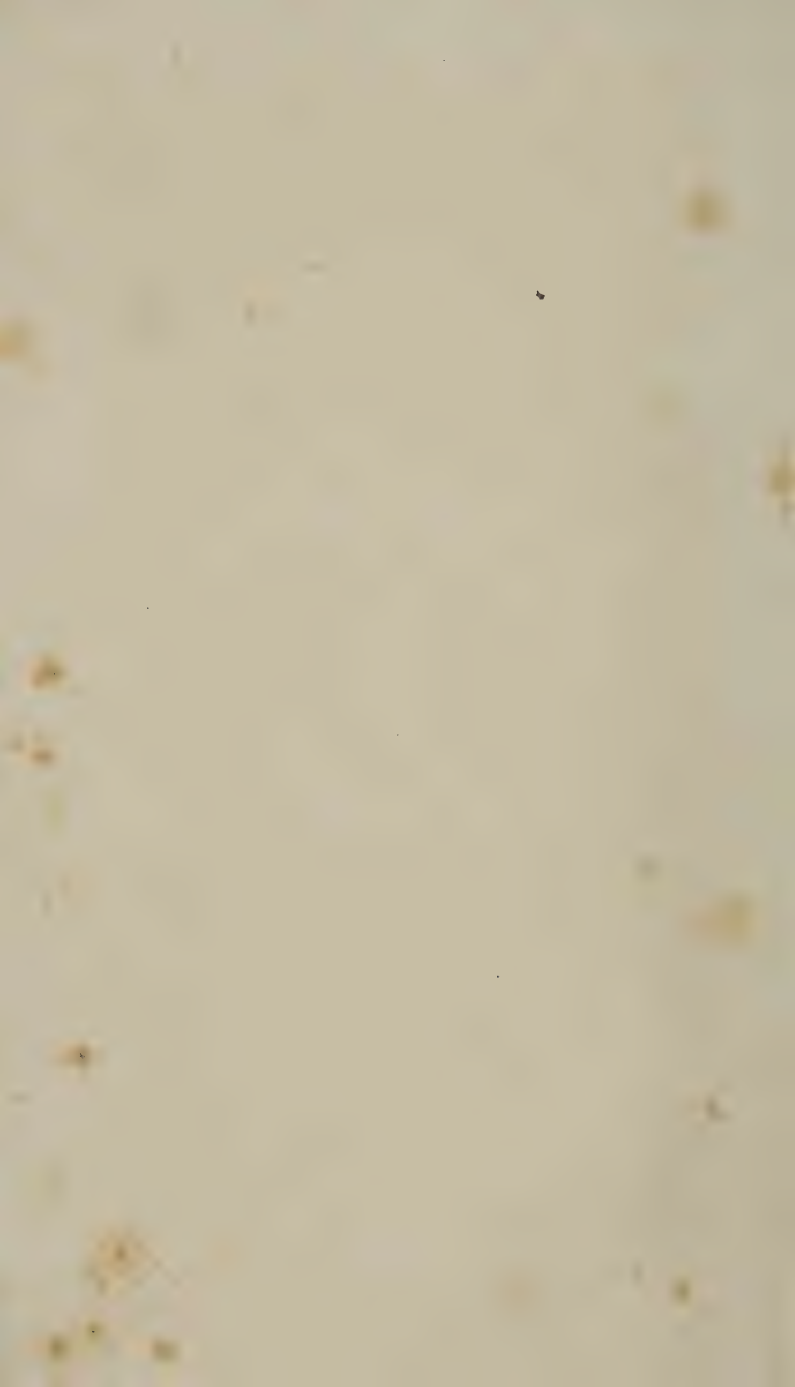












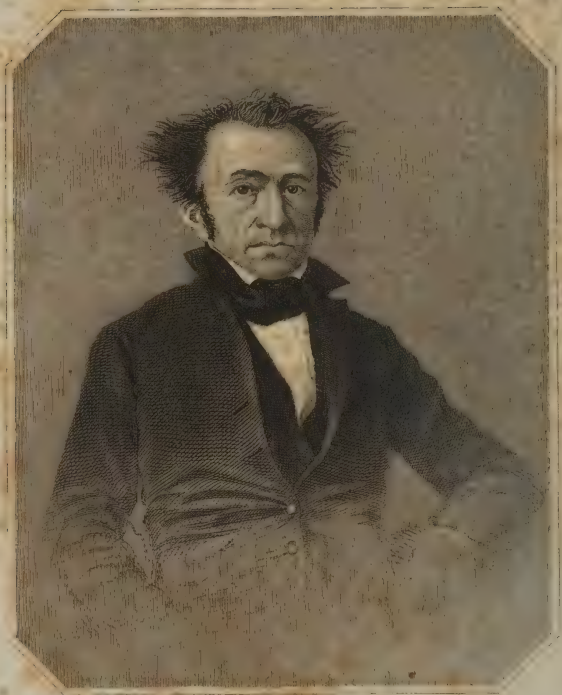












C. P. H. 36

WILLIAM HOWARD.

# HIGH AND LOW MASS

IN THE

ROMAN CATHOLIC CHURCH;

WITH COMMENTS.

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BY WILLIAM HOGAN,

FORMERLY A ROMAN CATHOLIC PRIEST, AND AUTHOR OF "POPERY AS  
IT WAS AND AS IT IS," "AURICULAR CONFESSION," ETC.

WITH ILLUSTRATIONS.

"I know thee to the bottom; from within  
Thy shallow centre, to thy outmost skin."

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HARTFORD:  
SILAS ANDRUS & SON.

1855.

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## PREFACE.

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HAD I not some reason to think that the following pages may find their way to posterity, I should give them to the public without preface, note, or introduction; but from the extensive circulation and favorable reception which my former writings on Popery have met with, I am induced to believe that the present volume will be read long after I am cold in my grave.

I never valued *lip-service* of any kind, nor in any form; but I am not, on that account, insensible to public favor. I desire the friendship and good opinion of all men, especially of those who deserve the name of Christian, to whatever denomination they may belong. The esteem of such men is, in my mind, of inestimable value; and could I merit and carry it with me to my grave, I might calmly exclaim at the hour of dissolution, "O death, where is thy sting?" For me, under those circumstances, it would have none.

It will be seen from the following pages, although of a desultory character, (like all others which I have written on Popery, carelessly thrown together,) that they are chiefly intended for the perusal of my fellow-citizens of the Roman Catholic denomination. In their welfare I feel a peculiar interest, and, provided I can reach their hearts and judgments, by showing them the errors of their belief and ways, it is immaterial to me—as far as my literary reputation is concerned—in what manner or in what style of writing that object is accomplished.

Many, I am aware, have censured some of my former



writings; some denouncing them as *coarse*, and others, as unfit for female eyes; leaving me only one consolation, that no individual questioned the veracity of a solitary statement of facts recorded by me. I must, of course, except all popish critics, every one of whom has and will, as in *duty bound*, pronounce my writings *old lies*. I must admit that there were many among the readers of my books on Popery, who honestly and sincerely thought that much of my language and observations on the conduct and doctrines of popish priests, were unnecessarily harsh and severe. If these individuals would pause a little, and take into consideration the fact, that the object of my writings was to expose the immoralities of popish priests, but especially those committed by them in the tribunal of confession, they would soon see that such language as I have used was indispensable for the accomplishment of my purpose. How could American citizens understand the nature of those profligacies which popish priests are daily practising under the cloak of hearing auricular confessions, if I did not name them? How could they guard their children against the seductive practices of Catholic priests, did I not tell them how these seductions were accomplished? and how could I give them this information without using language unpalatable and almost offensive to chaste and delicate minds?

What do American readers expect from me? My object is, and has been in all my writings, to caution my Protestant fellow-citizens against the deceptive and criminal practices taught and encouraged by popish priests in the United States; and could this be accomplished by me, or any one else, in any other language than that of truth? Do Protestants expect that the gross immoralities of popish priests—at the bare mention of which my very soul sickens—can be expressed in refined or gentlemanly language, so as not to wound the sensibilities even of the good and virtuous? Could I walk upon eggs, and not break them?

Could the smoke of our chimneys take a due north direction, with the wind blowing directly from that point? As well may these things be expected, as that I, who was educated a Roman Catholic priest, could speak of the vices of my former brethren in the Roman Catholic church in terms not calculated to give offence to those who knew nothing on the subject.

It is a source of pleasure to me, that even popish critics could not, in their malice, fix upon one statement of mine, which they could peculiarly designate as either embracing or implying a falsehood; even Brownson, who is the hired calumniator of all Christians and of Christianity itself, dared not accuse me of untruth, nor even of being an assailant of popish priests or popery in any one instance in my life. I have always acted on the defensive, and never, until provoked and urged in self-defence, have I by word or deed given any offence to papists. But Brownson is beyond the pale of christian society, and it is not my province to follow him through the devious paths by which he has reached that unenviable position. Well may it be said of him in the language of the poet,

“Spleen to mankind his envious heart possessed,  
And much he *hated* all, but most the best.”

Why notice this man Brownson at all, except in prayer for his conversion? There is some excuse for the conduct of this unfortunate being; “*durum telum necessitas*,”

“With hunger stung and wild necessity,”

he had no other alternative than to hire himself to the popish church for the purpose of calumniating myself and all others who dare oppose her demoralizing doctrines. This *mastodon* of folly, inconsistency and infidelity, had at an early period of my writing, pronounced all my statements to be *old lies*; but it is now well understood that this man, Brownson—better known as *Corporal Trim* of the Boston

Democratic Review—is no authority or competent witness in any case touching popery; he is nothing better than a mere “missourium” of unmeaning words and bombastic sentences.

This is no place to notice those critics among Roman Catholics who have censured my books. Under existing circumstances, I consider their censure praise, and I think it will be looked upon as such by all unbiased Protestants; but as I desire the confidence and good opinion of the great body of the followers of popery, it is proper that I should stand before them in as favorable a position as possible. This is a duty which I owe to them; it is one which I owe even to Protestants, who are equally anxious with myself for their conversion. Many of these poor people are persuaded by their priests that I never was ordained a Roman Catholic priest, and that I never stood fair, in my clerical capacity, among my former brethren of the Roman Catholic church, or at least that I never was recognized as entitled to a respectable position among them in the United States. It is proper that I should disabuse the poor Irish Catholics particularly of this error; I beg therefore to lay before them the following letter, the original of which is in my possession, and may be seen by any gentleman who desires it.

*Nos, JOANNES CONNOLLY, Dei et apostolico sedis gratia, Episcopus Nov-Eboracensis, dilecto nobis in Christo R<sup>do</sup> D<sup>no</sup> GULIELMO HOGAN Presbytero, salutem et benedictionem.\**

Vita ac morum honestas aliaque laudabilia probitatis ac virtutum merita, super quibus apud nos fide digno commendaris testimonio, nos inducunt ut tibi, R. D<sup>no</sup> GULIELMO HOGAN committamus, prout per præsentes litteras, usque ad revocationem, seu aliam nostram dispositionem valituras,

\* This letter is published literally as it was written.

committimus manus seu officium deserviendi ecclesiæ Albanensi ejusque Districtui, ac ibidem exercendi munera amarum curæ annexa ; nempe, Missam celebrandi, verbum Dei prædicandi, Sacramenta administrandi, exceptis Confirmatione et Ordine ; in impedimentis matrimonii dispensandi, modo non attingant secundum gradum consanguinitatis, simplicem aut mixtum ; cæteraque munera perficiendi, iis exceptis quæ requirunt characterem episcopalem, aut facultates extraordinarias nobis a sede apostolica concessas. Quapropter per misericordiam Dei te adhortamur, ut gregi tuæ curæ concredito sollicite invileges, quasi de animabus sanguine Christi redemptis supremo Judici rationem redditurus.

Datum Nov-Eboraci, die 22 Novembris, anno 1819.

Loco ✠ Sigilli.

JOANNES CONNOLLY,

*Episcopus Diocesis Nov-Eboracensis.*

Roman Catholics will see from the above, that they have been in error, whether wilful or not in all cases I will not say ; but in justice to myself I am bound to state that all their priests must be aware of the fact that no clergyman among them stood higher in his clerical capacity in the United States than myself. All the *faculties* usually given to clergymen of the Roman Catholic church, have been given to me by the Catholic bishop of New York. I was regularly inducted into the charge of the Catholic church in Albany, and there exercised all the functions of my office without interruption, with acceptance to the Roman Catholics and citizens of that place, until, in utter disgust with the immoralities of some priest who had preceded me there, I felt it my duty to resign that situation ; and when, much against the wish of the citizens at large, as well as the Roman Catholics, I did resign, a vote of thanks was rendered to me by the citizens, without distinction of creed or party, for the services I had rendered in advancing the cause of



Christianity. A notice of that vote, together with the vote itself, was published in one of the journals of the city of Albany—the Argus, if I mistake not—in the early part of 1820. Among the many distinguished citizens of that place, who signed their names to this testimonial of their respect for me, was DE WITT CLINTON, in whose society I spent much of my time during my stay there. My first difficulty with the Romish church was in the city of Philadelphia, and the cause of that difficulty was one in which I now pride myself, and should gather around me every Roman Catholic in the United States. It was *their* cause; it was the cause of God, of scriptural science and civil rights that I struggled for; and if I am spared, I will call upon them for aid and support to carry out the principles which I then advocated, and for which I am ready—should my health permit it—to struggle and suffer again.

WILLIAM HOGAN.

• *Nashville, Oct. 26, 1846.*

# HIGH AND LOW MASS

## IN THE ROMAN CATHOLIC CHURCH;

### WITH COMMENTS.

---

“I know thee to the bottom; from within  
Thy shallow centre, to thy outmost skin.”

**THERE** is a period in the life of every man, when he feels peculiarly disposed to look around him, and examine the Divine plan of the spiritual and temporal government under which he is permitted to live. Every man who will abstract his mind for a moment from all sublunary considerations, must feel that he is an accountable being, and that he has, sooner or later, to render his account to that Sovereign Master, who alone has a natural and an unalienable right to demand it. If we may judge of others by ourselves—and we may safely do so, if we are honest and in earnest—nothing should engage our individual and national attention more seriously than a proper examination into the means and forces, which Providence has in operation for the education, spiritual and political, of man.

It is the duty of every living being endowed with reason, to see to this matter, and ask himself, what have I done, to forward the designs of the Almighty in my creation? He is pleased to work by agents.

Any and every man is, or should be, an agent in forwarding the Divine plan of his creation.

The world—if I may use such an observation—was young. It is now old. It has had its hour of boyhood ; that has passed, or is passing away. It has had its hour of manhood too ; but whether that has passed as yet, or whether it has arrived at maturity, is what we know nothing about. When the social system—as far as we know it—was first formed, it enjoyed a strictly independent government ; that independence was not only political, but religious. In times that are gone by, when man was fresh from the hands of his Maker, when his life was without sin or sorrow, when his soul was without stain, and uncontaminated by crime, it breathed nothing but gratitude to its Divine Author ; his lips smiled with joy, and his eyes beamed with gladness, in contemplating the numerous sources of pleasure which his eternal Father had provided for his sole use and enjoyment. Man was, or ought to be, truly happy then ; but alas, he did not long remain so. If we take a survey of society, in the early hours of its formation, we soon find it filled with multitudinous and independent tribes, each tribe having its own form of government, and the whole country which they then occupied, having its own religion, which was local, and not universally received by others : Each nation, and almost each tribe, had its own god, and each god had its peculiar attributes. Things continued in this state until Rome gained the ascendent, and became the mother of nations, as well as of tribes. We must pass over the intervening periods

of history. Tribe after tribe, nation after nation, disappeared, and bowed the knee to imperious Rome. One after another of the primitive legislatures, that either cursed or blessed mankind until then, suddenly disappeared, and the earth seemed denuded of a free people and free religious institutions. This might have been expected; but it is not the province of the writer to inquire into the *ratio quare*. Suffice it to say, that the nature of things demanded it. Paganism arose, and for a time flourished upon the ruins of political religion and civil rights; but it carried within itself the elements of its own destruction and annihilation. St. Chrysostom observes,—and very properly too,—“The error of idolatry and paganism was by its own self extinguished.” True, it was destroyed, and that by its own self; but it was only for a moment. True it also is, that on those very spots, and in some of those identical places, where paganism once flourished and reveled in the midst of unbelief and impurities, altars were, and are now, erected to the worship of the Triune God. The local gods soon faded and vanished, and we know that the true emblem of Christianity,—the cross,—occupied those places where *stocks* and *stones* were once worshiped. But if Chrysostom lived in our days; did he live at the present moment, where I now write,—New England, the land of the Puritans,—could he accompany the writer into some of those churches, which conspicuously meet the eye in almost every town, every city, and every section of our country, would the saint have exclaimed in the full glow of his heart, as he once did, that “the



error of idolatry and paganism was by its *own self* destroyed?" It might have been extinguished, indeed, in the days of Chrysostom; it might have been partially buried, or at least hidden from the public eye; it might have been lost to view in the rising splendor of the pure blaze of Christianity. The Sun of Righteousness might, in the days of Chrysostom, have thrown an eclipse over the dim light of idolatry and paganism; but is idolatry extinguished now? Is there no idolatrous worship in New England? Have we no pagan rites or heathenish worship amongst ourselves? Would that the writer could answer in the negative. Would that he were gathered to his forefathers, and that Providence had thereby denied him the painful acknowledgment, that for some portion of his life, while he had been officiating as a Roman Catholic priest, it was his misfortune to witness and participate in idolatries, not less wicked, sensual, gross, and immoral, than those practised by heathens or pagans.

It is not my intention, as the reader probably knows, in advance, to write a history of the *decline and fall* of paganism; neither do I intend to give a treatise or a history of the progress of Christianity, or the consequent blessings arising from its establishment. My sole and only object is, in the following pages, to show to my fellow-citizens,—at least to those of them who suppose that idolatry is now extinct,—that they are mistaken. It flourishes now, as luxuriantly as ever, or nearly so. This is a bold assertion in a land of boasted freedom and universally reputed intelligence. It is almost a daring

assertion ; in a land of religion, Bible societies, tract societies, philosophical and literary societies—in a land, in which perhaps, more is done, more pains are taken, bolder efforts are made, and more prayers are offered for the advancement of science,—especially scriptural and christian science,—than in any other land or by any other people in the world. I almost shrink from the very thoughts of such an assertion as I have made. What! it will be said, idolatry in New England? Heathenish practices and pagan ceremonies among the children of the Puritans? Stocks and stones and manufactured gods, worshiped in their very midst? Idols, worse than idols, bowed to, and worshiped in their very presence? Incense offered to gods of bread—baked crackers manufactured into gods—and all this in New England? It cannot be, it will be said ; “tell it not in Gath, publish it not in the streets of Es-ke-lon.” But I must repeat the assertion. It is so ; and when I produce facts which will defy denial, I will leave it confidently to any honest man in New England where I write or elsewhere, whether I am telling truth or not. I will venture the assertion, I will hazard it, without any fear of contradiction, that there is not an individual in the North American republic, or on the face of the globe, unbiased by prejudice, or uncorrupted by political or pecuniary interest, who cannot admit the truth of my statements, or who will deny that the cause of liberty is in danger from the spirit of paganism, which is now boldly striding from one end of this country to the other.

It is a well-received axiom, that similar causes produce similar effects. If this axiom be true—and it would be a contradiction in terms to deny it—what are the hitherto free citizens of this country coming to? Are we to share the fate of those ancient and independent tribes and governments, which were found settled along and around the Mediterranean, as far as the interior of the country was then explored? We know *their* destiny. It was a hard and cruel fate. Rome soon gained the ascendancy; tribe after tribe, and nation after nation, have been hurried along by the current of political power, towards Rome, then the mistress of the world. Take heed, Americans; examine well the causes which led to these results. Ask yourselves, were they not chiefly owing to the unsoundness of their creeds? Was it not the want of pure religion and a virtual denial of the living God that brought on and accelerated the downfall of tribes, and nations, and people, once as free and independent as you are? Was it not their idolatrous worship and heathenish practices, that swept them into the vortex of the power of Rome? And are not the same causes, at the present moment, hurrying you to a similar destiny? You are encouraging idolatry, as they did; and are you not thereby provoking, as they did, the anger of the living God?

I propose to show you, in the following pages, that you are, as a people, encouraging idolatry of the grossest kind upon record. I will not tax your credulity, by asking you to believe my own unsupported statement. I only ask your patient attention for a

short time, in perusing the popish Mass, just as it is now celebrated in this country. It will not, perhaps, be interesting to some of you ; it cannot add much to your general information upon any subject. It may, however, gratify the curiosity of all who have gone to a Roman Catholic church to hear Mass, and witnessed the solemn mummary, antic tricks, and ingenious jugglery of popish priests, during its performance.

I will give the Mass in Latin ; accompanying it, shall be its translation in English. I shall add nothing to the Mass ; the reader shall have it just as it is repeated in any popish church in Boston, or elsewhere. The following is the order of the Mass, according to the rubric of the Romish church.

*Rubric.*—Sacerdos paratus cum ingreditur ad altare, facta illi solita reverentia, signat se signo crucis a fronte ad pectus, et clara voce dicit.

*Translation.*—The priest being prepared, when he approaches to the altar, having made the accustomed reverence to it, signs himself with the sign of the cross, from his forehead to his breast ; and, with a loud voice, says,

*R.*—In nomine Patris, et Filii, et Spiritus Sancti. Amen.

*Trans.*—In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

*R.*—Deinde junctis manibus ante pectus, incipit antiphonam. Introibo ad altare Dei. *Minister res.* Ad Deum qui lætificat juventutem meam.

*Trans.*—Then, having joined his hands before his breast, he begins the services, called the Antiphone. •

—I will enter to the altar of God. *The Minister or Clerk answers*—To God who giveth joy to my youth.

*R.*—Postea alternatim cum ministris dicit sequentem Psalmum.

*Trans.*—After this, he repeats the following Psalm, alternately with the ministers or clerks :—

Psalmus 42.—Judica me, Deus, et discerne causam meam gente non sancta ; ab homine iniquo et doloso erue me. *M.*—Quia te es Deus fortitudo mea ; quare me repulisti, et quare tristis incido, dum affligit me inimicus ? *S.*—Emitte lucem tuam et veritatem tuam ; ipsæ me eduxerunt et adduxerunt in montem sanctam tuam et in tabernacula tua. *M.*—Et introibo ad altare Dei ; ad Deum qui lætificat juventutem meam. *S.*—Confitebor tibi in cythara, Deus, Deus meus ; quare tristis es, et quare disturbas me ? *M.*—Spera in Deo, quoniam adhuc confitebor illi ; salutem vultus mei, et Deus meus. *S.*—Gloria Patri, et Filio, et Spiritui Sancto. *M.*—Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

*Trans.*—Psalm 42. Judge me, O God, and distinguish my cause from the nation that is not holy ; from the unjust and deceitful man deliver me. *M.*—Since thou, O God, art my strength, why hast thou cast me off, and why do I go sorrowful while the enemy afflicteth me ? *Priest.*—Send forth thy light and thy truth ; they have conducted me, and brought me to thy holy mount and tabernacles. *M.*—And I will go to the altar of God, to God who giveth joy to my youth. *Priest.*—I will praise thee upon the harp, O God, my God. Why art thou so sad, O my



soul, and why dost thou disquiet me? *M.*—Hope in God, for I will still praise Him, the salvation of my countenance, and my God. *Priest.*—Glory be to the Father, and to the Son, and to the Holy Ghost. *M.*—As it was in the beginning, is now, and ever shall be, world without end. Amen.

*R.*—Sacerdos repetit antiphonam. Introibo ad altare Dei. *M.*—Ad Deum qui lætificat juventutem meam.

*Trans.*—The priest repeats the Antiphone. I will go unto the altar of God. *Res.*—To God who giveth joy to my youth.

*R.*—Signat se dicens, Adjutorium nostrum in nomine Domini. *Res.*—Qui fecit cælum et tellus.

*Trans.*—He signs himself with the sign of the cross, saying—Our help is in the name of the Lord. *Res.*—Who made heaven and earth.

*R.*—Deinde junctis manibus, profunde inclinatus facit confessionem.

*Trans.*—Then having joined his hands, and bowing lowly, he makes the confession.

*R.*—In missis defunctorum et in missis de tempore a dominica passionis usque ad sabbatum sanctum exclusive, omittitur Psalmus “Judica me, Deus,” cum “Gloria Patri” et repetitio Antiphonæ; sed dicto “In nomine Patris,” “Introibo,” et “Adjutorium,” fit confessio ut sequitur.

*Trans.*—In masses for the dead, and in masses during passion week, the Psalm commencing with “Judge me, O God,” also the “Glory be to the Father,” and the repetition of the Antiphone, are omitted; but having said “In the name of the Father,”

&c., the Introibo and the Adjutorium, confession is made as follows :

*R.*—Confiteor Deo omnipotenti, beatæ Mariæ semper virgini, beato Michaeli Archangelo, beato Johanni Baptistæ, sanctis apostolis Petro et Paulo, omnibus sanctis, et vobis, fratres, (vel tibi, Pater,) quia peccavi nimis cogitatione, verbo, et opere, (percutit sibi pectus ter, dicens,) mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelum Archangelum, beatum Johannem Baptistam, sanctos apostolos Petrum et Paulum, omnes sanctos, et vos, fratres, (vel te, Pater) orare pro me ad Dominum Deum nostrum.

*Trans.*—I confess to Almighty God, to blessed Mary ever virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, to you, brethren—(or to you, father) that I have sinned exceedingly, both in thought, word and deed, (here he strikes his breast three times) through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, and you, brethren, (or you, father,) to pray to our Lord God for me.

Is this confession not in itself, blasphemy? In the whole history of the Christian church, we find nothing to warrant it. It was not, for upwards of a thousand years after the resurrection of our Savior, that such a confession or declaration of sins, was even thought of. It might well be supposed, (and

who but an infidel, or idolator, could suppose otherwise,) that when man feels conscious of sin, he should confess his guilt, and ask forgiveness from Him, whom he has offended, and who alone, through the merits of his Son, Jesus Christ our Redeemer, could pardon it; but no, this is not enough, according to the doctrine of the *infallible* church of Rome. It is not enough that God the Father should be invoked, but the whole body of saints must be called to his aid, to obtain forgiveness of sins. How do Roman Catholics justify themselves, in the use of this blasphemous form of confession? There is not one of the standard writers in the Romish church, before the tenth century at least, who considers it essential or necessary; even the council of Trent, which sat about as late as three hundred years ago, does not go further than to teach the poor Catholics that it is *good and profitable* to invoke the prayers of the saints; but that council no where teaches that it is necessary to pray to the saints. Why then will our fellow-citizens of the Roman Catholic church continue a practice unwarranted by any divine law or precept? What excuse will they make, or what reason can they assign, for thus departing from the early Christian practice of praying to God alone? Let us hear some of the reasons which they give, and let us rather pity their infatuation, than censure their motives, which, (among the laity at least,) we may presume to be sincere. I have, of course, during my life in the ministry of the Catholic church, frequently asked myself, why, with many others, I used the above unchristian and un-

scriptural form of confession. I have frequently put the question to myself, why not prostrate myself in spirit before my merciful Father, and ask him alone, through the merits of his Son, to pardon and forgive me any trespasses I might have committed against him ; but I invariably tried to justify myself, by having recourse to that stale and canting argument, which the unprincipled priests of the Romish church inculcated upon my mind, when young and under their influence, viz. the Almighty Father would deem it presumption in me, or in any other sinner, to approach him without a Mediator, or mediators. They left an impression upon my mind when young, that there were many mediators between the Father of mercies and his guilty children, and with the craft and cunning which the father of lies alone could suggest, they left upon my mind a belief which it took years to eradicate, that the best mediators between me and my God were the Virgin Mary, Peter and Paul, and a whole rabble of saints, who, if now living, (at least, many of them,) would disgrace our penitentiaries. Under these circumstances, I cannot speak unkindly or harshly of Roman Catholics who go to confession, and use that form to which I have above alluded. I only speak harshly of them, when I see them continue in wilful error, and the dupes of priests whose interest it is to keep them in darkness.

It is not to be much wondered at, that in Roman Catholic countries, the human mind should be reduced to any and every state of degradation. The mass of the people, in those countries, are willing

and content that all the sciences, all seminaries of education, and all their halls of legislation, should be in the possession and under the direction of their priests ; and history tells us what use they have made of those privileges.

Will the reader permit me to give one instance of the use which a Roman Catholic priest once made of his education and remarkably fine talents ? I have recently been reading a work written by a native of Rivano in Tuscany, one Bartholomew Albizi, a Romish priest, greatly distinguished for his learning ; an historian, a philosopher, and a pulpit orator, who would do honor to any age or any country ; and what, reader, do you think was the subject of a work, written by him about twelve hundred years ago ? He was a friar of the order of St. Francis. He wished for the appointment of Superior, in the order to which he belonged ; and to gain this office, without much opposition or dissatisfaction, he wrote a work on the *equality* of the dignity of St. Francis, and Christ. This work was so well received, and became so popular with papists and their writers, that it was reprinted, and several thousand copies of it circulated, only about four hundred years ago. In this work, the writer proves, or tries to prove, that our Lord Jesus Christ was the forerunner of St. Francis, and the divine mission of the saint is proved by some of the most astonishing miracles that ever edified the *infallible* church of Rome, or ever amused Protestant heretics. Will the reader allow me to give him one or two instances of the nature of those miracles by which it was clearly proved that the



Savior was the forerunner of St. Francis? St. Francis, as this reverend and learned Roman Catholic priest tells us, made a snow woman, and breathed a living spirit into the congealed mass. Don't laugh, fellow-christians—the woman lived, moved, and had a being ; Bishop Hughes or Bishop Fenwick will tell you, that this is a “fixed fact ;” but if you still should be heretic enough to doubt it, the ex-reverend *changeling* of the Boston Democratic Review will prove the fact, to the entire satisfaction of any man, whose mind, like his own, possesses such versatility and succession of ideas, as not to remain the same for the ninety-nine hundredth part of a minute, or what some of the Popish theologians would tell them, in their school cant, *instans rationis*. Another miracle, we are told by this writer. of equal magnitude, and surpassingly miraculous, was performed by St. Francis. It corroboratively proved, as the great *changeling* will tell you, that Christ was the veritable forerunner of St. Francis. The saint happened to be taking an airing in one of the neighboring woods, and what did he meet think you, reader, during his walk and meditations ? He met with a ravenous wolf ; but his wolfship was so sick and feeble, that he was incapable of motion in any direction for any purpose ; he cast his faint eye, and in mute eloquence beseeched the saint to restore to him his lost health, and the use of his feeble limbs ; the saint, as the learned theologian Albizi tells us, was moved with compassion for the poor sufferer, and consented to cure him if he would promise to devour no more sheep. We have still

from the same writer another evidence that Christ was the forerunner of St. Francis. This places the fact beyond all dispute, and is as clear and plain as any proposition, or any statement, or any opinion ever advanced by the great *changeling* of the Democratic Review, during his highest flight into the regions of transcendentalism. St. Francis happened to be acquainted with a neighboring physician, or as Byron would call him, "*legalized assassin*." The saint, strange as it may appear on first intuition, prayed that the said physician should die ; and die he did, sure enough ; but the prayers of the saint were heard, only to give him an opportunity of restoring him to life, and leaving on record, amidst the archives of Rome, satisfactory evidence that Jesus Christ was the forerunner of St. Francis.

When men are permitted to assume the name of the ministers of Christ, and authorized by a body of men composing a large portion of the human family, to impose such fables, as veritable facts, upon a portion of the children of God, what is to be expected from them ? What are free Americans to hope from an intercourse with them, and how great must be the accountability of our legislatures and states to build houses of worship and education, where such fooleries and fables, as I have above stated, may be inculcated and taught to the children of the present generation ? I remember well, when a child, how such fables used to delight me : I believed them, because they were told to me by my priests. Though descended from parents of more than ordinary intelligence, yet I did not question any.

statements, the veracity of which was vouched for by my priests; and hence it is, that for years I have ceased to feel the least surprise at that ignorance of every principle of true Christianity, under which foreign Roman Catholics, in this country, are laboring. Why should we therefore wonder, that they go even to Mass, to witness ceremonies fitting only for mountebanks, and excelling even those performed by Trippet, whose head-over-heels tumbling and whirling and twisting, the Right Rev. Bishop Rabelais, of the Roman Catholic church, rendered so famous in history.

All the misfortunes of the Roman Catholics may be traced to their church and to their priests. "*Hoc fonte derivata.*" To these sources are to be attributed all the mummeries of Masses in their churches; to those causes are to be traced their idolatrous mode of confession, their belief in almost numberless mediators between God and man, their impiety in flying for succor and remission for sins to St. Mary, St. Paul, St. Peter, and all the other saints, in place of a direct appeal to God, who alone can grant it. Darkness, as I have stated in the beginning of this volume, hung for a time over the primitive tribes and nations, which originally composed the nucleus of society. But how is it now? Gloomy clouds of superstition hang, like a pall of death, over the present world. Does it not seem, when we go into a Roman Catholic church, and witness the *puerilities* and heathenish idolatries which we see practised there, and which, we know from history, are practised over more than one half of the civilized world,

that the rays of the Sun of Righteousness are actually intercepted from us? Does it not seem as if Satan had triumphed, and that primitive Christian simplicity had vanished from the earth, leaving behind it nothing but its ruins, which, in their proportions, still retain, though feebly shadowed, traces of their original beauty? Darkness is once more, I apprehend, in the language of a modern writer, on the face of the earth; it is upon the people, on the church, and on the priest; it is upon the altar, and upon the ritual; it is upon the sanctuary, upon the worship, and upon the worshipers; and as the same writer continues to express it, the languishing gates of Zion mourn, that God had forgotten her; but he has not—He will remember his church. He has a remnant of his church yet remaining; and though that remnant be scattered and trodden down by apostate and idolatrous Rome, their cries for deliverance will be heard; the Spirit of God will move upon the troubled waters, and all will be still again.

But to return to the subject of the popish Mass. Roman Catholics assign as a reason for confessing their sins to others, besides the God whom they are supposed to have offended, that it would be presumption in them to appeal to him immediately, and that it is more proper to do so through others, whom they suppose to have influence with Him. This is an impious belief; it is an expression of distrust either in the power or willingness of God to pardon the trespasses of his erring children. The single idea of a doubt whether God is willing to forgive us our trespasses, or that he has delegated another

to do so for him, is in itself rank blasphemy. He is our Father, and are we not his children? Does he not say to us, Matt. vii. 8, 9, "What man is there among you, of whom, if his son ask bread, will he give him a stone? or if he ask of him a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven, give good things to them that ask him?" Unfortunate Roman Catholics, what more do you require? The God of glory acknowledges that he is your father, and thus admits the endearing relationship of a father to his children, between himself and you. What more do you want? Would a child, truly repentant for offending his father, ask another to intercede for him? would he not prefer going to his father, and asking his forgiveness? Would he apply to A, B, or C, to intercede for him? Surely not. When the disciples asked their Lord and Master to teach them to pray, did he tell them to ask an intercessor to go and interfere for them? Did he say to them, You are not worthy to appear before me; ask the virgin Mary, the holy apostles Peter and Paul, and all the saints, to intercede for you; otherwise I can pay no attention to you? The Scriptures do not tell us that he intimated to them the propriety of such a course of conduct; far from it—Go, said he, go to the Father; by which we are taught to consider that God is our Father, he having been reconciled to us through Jesus Christ, his only-begotten Son. *Ask Him*, said the Lord Jesus Christ to his disciples. What need is there then for intercessors? I would entreat



of you, Roman Catholics, to banish from your minds all doubts and all fears; there is no occasion for intercessors between your Father, who is in heaven, and yourselves, sinners. John iii. 16—"God so loved the world, as to give his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Away, then, with all other intercessors. Heed not the infidel and blasphemous cant of your popish priests, who would withdraw your allegiance from your heavenly Father, and transfer it to the Pope of Rome and his heathenish myrmidons. Close up your ears, and your hearts, too, against the seductive sophistry of your deceitful priests. When they tell you to ask the intercession of the blessed Virgin, Peter, Paul, and all the saints, tell them you cannot hear to them, that you can no longer be deceived by them; that you are bound to believe the word of God in preference to their word; tell them that the apostle John informs you that "if any man sin, we have an Advocate with the Father, Jesus Christ the righteous," 1 John ii. 1. If the wily Jesuit, or secular Romish priest, should still urge upon you the necessity of confessing your sins to the saints, and asking forgiveness through their intercession, answer them fearlessly in the language of St. Paul, 1 Tim. ii. 5, "For there is one God, and one Mediator between God and man, the man Christ Jesus." Tell the crafty priest, that the doctrine which he is trying to impress upon your mind, is palpably at variance with that which was taught by the inspired apostle Paul, and reduced as you are to the alternative of believing him and his *infallible*

church, or St. Paul, that you must discard his counsel and the authority of his church, since you find them at variance with the letter and spirit of inspiration. Tell them that you have seriously and prayerfully examined the above words of St. Paul, and that you cannot, without a distinct avowal of your unbelief in inspiration, withhold your assent from them. Assure your *reverend* instructor that St. Paul confirmed still more distinctly, if possible, your entire belief in the above text; for he says again, Heb. vii. 25, "He (that is, Christ the righteous) is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Perhaps the priest who hears your confession, will further press upon you the authority of his *infallible* church; undoubtedly he will assure you, in the slang and usual twaddle of popish priests, that his church is founded upon a rock, that the gates of hell cannot prevail against her; that St. Peter, one of the saints to whom you confess, holds the keys of the kingdom of heaven, and that though he is long since dead, and in glory, the aforesaid keys are still held in safe keeping by his successor the Pope of Rome, who can let you in and out, as he pleases, or as it may please the *infallible* church. He will tell you that those texts of Scripture to which you refer,—and which you never should have read,—are of no weight against the authority of the *infallible* church. Reply to him, I entreat of you, Roman Catholics, in the words of Jesus Christ himself, which you will find in the Gospel by John, xvi. 23. "Whatsoever ye ask the Father in my

name, he will give it unto you." This is plain language. It is not necessary to ask the infallible church to explain the meaning of this passage; no priest need be consulted as to its proper interpretation. "If you ask any thing of the Father in my name, he will give it to you," says the Lord Jesus Christ. But what says the priest,—the popish priest I mean,—to the sinner who feels that he has offended his God and his Maker? What does he say to you, poor duped and deluded Roman Catholic? I will tell you what your priest says: I know what he says, because while acting as a Roman Catholic priest, and before my eyes were fully opened to the light of the gospel, I have often told hundreds and thousands of you so myself;—*Come to me to confession*; confess to the saints and angels; unite them all together; confess your sins to them and to me, and I will forgive you. Do I state untruths to you? Am I deceiving you, Roman Catholics? If I am, tell me so, and I will apologize to you and the world at large, for being guilty of the heinous crime of wilful deception.

I am aware that the most deceitful practices have been resorted to, to reduce you down to the humiliating position in which you are now, in relation to your spiritual interests; but it is not too late to recover the ground which you have lost. I once felt as you do; my thoughts on religion were like yours: but the day-star from on high has been pleased to visit me. I have no object in deceiving you. I entreat of you to come out from that spiritual darkness in which an interested and avaricious priesthood

have bound, and will forever keep you, unless the Lord in his mercy interfere in your behalf. The priest who will tell you to invoke the intercession of the Virgin Mary, is designedly and wilfully your worst enemy. It is true, this is harsh language; but who can suppose that your priests and your church are ignorant of the gospel? And if they are not, the legitimate inference is, that they are wilfully deceiving you, when they require of you to make, during the performance of the Mass, or in private, such a form of confession as I have given in a previous page. Almost all your prayers and supplications are addressed to the Virgin Mary. Why is this? Have you any scriptural authority for it? You offer a hundred supplications and prayers to the Virgin Mary, to one that you offer to God, the Father, Son and Holy Ghost. You repeat the *Hail Mary* one hundred, yea, one thousand times oftener than you do the Lord's prayer upon the mountain. Is it not so? Do you deny it? But why is it so? "Blessed is the fruit of thy womb," exclaimed the woman in the gospel; but did the Lord encourage these ideas, which this woman honestly entertained? I say, honestly, because she did not know better then. But it is not so with you, Roman Catholics. You ought to know better, and you would know better, if you would only turn a deaf ear to the language of your licentious priests, and listen to the voice of God as revealed in the Scriptures. What was the reply of the Savior to the woman who exclaimed, "Blessed be the womb that bare thee?" "Yea, said the Savior, yea, rather blessed are they that hear the

word of God, and keep it." Luke xi. 27, 28. You will find again, in Matt. xii. 46, that upon a certain occasion, when our Lord was teaching and speaking to the people, that some one who happened to see the Virgin Mary in the audience, observed to him, "Behold thy mother!" Now the Romish church, and her learned doctors, would—impliedly at least—teach their followers to believe that the moment Jesus heard this intelligence, he would repair to his mother according to the flesh, and ask her what was her request, or what she would have him do for her. But what was the answer of Christ Jesus? It was this,—and I wish those Roman Catholics who devote so many hours, and spend so much money for Masses and in prayers for the intercession of the Virgin Mary, would bear it forever in mind: "Behold," says the Savior, stretching forth his hand to the audience who stood around him, among whom was his mother, "behold my mother and my brethren! for whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." The whole doctrine of the Romish church in relation to the Virgin Mary, is erroneous, unscriptural, blasphemous, and invented by man, solely for the purpose of increasing the revenue of their church by masses said in honor of her, prayers offered at her shrines, wells consecrated to her glory, and for other purposes, such as relieving souls from purgatory, &c. to which I will allude hereafter.

I have said that the doctrine of the Romish church in relation to the influence which papists supposed the Virgin Mary had with Jesus Christ, as her son



according to the flesh, was erroneous and blasphemous. And I have said so truly, as appears from the language and conduct of Jesus Christ himself. He never acknowledged any relationship but that which he had with his Father in his mediatorial capacity. The idea of relationship according to the flesh, giving to Mary any influence over her Son, is expressly denied by the Son himself; and thus poor deluded papists, who offer prayers, Masses, and incense, and indulge in such unmeaning buffoonries, in trying to glorify her, will find,—if permitted by their priests to examine the Scriptures,—that the Lord Jesus Christ never, even once, called her mother; even when hanging on the cross, he thus addressed his mother, who stood beneath the fatal tree on which he was tortured, and John the beloved disciple, who stood by her, “Woman, behold thy son;” and to John he said, “Behold thy mother.” There are some negative, that are even stronger than positive proofs. This is one of them. It shows more clearly, if possible, than any positive assertion to that effect, that Christ wished to repudiate the belief, or even supposition, that his mother could have any influence over him. Add to this the fact, that none of the apostles speak of Mary in their epistles. But the Romish church believes, or pretends to believe, that none of her rites, services, or duties to God, can be performed correctly, if the influence of Mary over her Son are not loudly and prominently exhibited and sung. I remember, not many years ago, having had a conversation with a Roman Catholic, who was just about extricating himself from the

trammels of popery, and who seemed willing to enter into conversation with me, even though I was a heretic. I have tried to reason with him on the popish doctrine of praying for the intercession of the Virgin Mary, in order to obtain the remission of sins. I quoted some of the above texts, to show him that the doctrines of the Romish church were erroneous on that subject ; but I fear my friend is still in error, for he replied, as Roman Catholic priests and their followers do, say, in the language of Mary herself, "All generations will call me blessed ;" and Elisabeth said, "Blessed art thou amongst women." In vain have I told him—at least I fear so—that the Lord says, in one of the above passages, "Rather, blessed are they that hear the word of God and keep it."

It has often appeared strange to me that Roman Catholics, who seem to repose so much confidence in the Virgin Mary, and rely so much on the efficacy of her intercession with her Son, should not be willing to obey her instructions and personal advice to themselves and others. I know of but one precept, which has been given by the blessed Virgin herself, and it appears that consistency—even if the voice of truth itself were silent—ought to oblige Roman Catholics to yield implicit obedience to that precept. If the Virgin Mary, as the Roman Catholics tell us, is worthy to be called *Queen of glory*, *Mother of truth*, and other such names and titles, she must be entitled to credit for veracity, in every thing she says ; this is no more than reasonable, to say the least of it, for if she is entitled to all the reverence and homage which papists pay her, her precepts

deserve, at least, to be obeyed, and are worthy of unqualified acquiescence in all things which they contain. I beg the attention of all Roman Catholics to the following counsel which the Virgin Mary gives them: "Whatsoever He saith unto you, do ye." This is as plain as language can make it. She tells in express terms all her blind worshipers, who pray to her—or if papists will have it so—who only pray to her to intercede for them, not to look to her any longer, but to depend solely on the Son of God, who commands them to obey his will as it is revealed in the word of God. Jesus himself never paid any attention to the interference of the Virgin Mary, in the business of his divine mission, and when she did interfere, he even reproved her, as was the case at the marriage in Cana: "Woman," said Jesus on that occasion, "mine hour is not yet come."

I would ask papists to consult the ancient liturgies and the primitive fathers in the church; can they find among them, that confessions were made to any but God and the three persons of the blessed Trinity? How truly prophetic was Timothy, when he made use of the following passage! "Some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared as with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

I would ask every Roman Catholic who believes

in the truth of revelation, to read this passage, and examine it well. Who can read the prohibitions alluded to, by the apostle, and commanded to be practised by the followers of popery, and honestly say, that they are not the doctrines of devils? I have quoted from the fathers of the church, or rather I have asked Roman Catholics, whether their ancient liturgies have left any records to prove that confessions were made to virgins, saints, apostles, or priests. Let me not be misunderstood. I did not intend, by any means, to convey the idea that the holy fathers of the Romish church were good and decisive authority in any case. There is no theologian, or well-read scholar in ecclesiastical history, who does not know that the *holy fathers* of the Romish church are entitled to little or no credit in a great number of cases. They contradict each other in some of the most important cases. It may also be said of the liturgies of the Romish church, that they are no evidence in a vast number of cases, indeed I am safe in stating, that they are no evidence at all; they are continually contradicting each other, and in any well-regulated court of law or equity, their testimony would be altogether and peremptorily rejected. *Falsus in uno, falsus in omnibus*, is a safe, if not a sound rule in law.

I will, in a future part of this volume, show to Roman Catholics some of the bad effects which indirectly flow from the odious practice of confessing their sins to saints, angels, and priests.

But let us return once more to the popish Mass. As soon as the Confiteor, or confession, is over, the

priest pronounces an unqualified absolution, signing himself with the sign of the cross, and proceeding with the Mass in the following words: "Indulgentiam, absolutionem et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus." *Trans.*—May the omnipotent and merciful Lord grant us indulgence, absolution and remission of our sins.

The priest then goes on to say, "Misericordiam vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam æternam."

*Trans.*—May the Almighty God be merciful to you, and forgiving all your sins, bring you to life everlasting.

This is what the priest calls absolution; but it differs from the absolution which is given to those who make a private confession to the priest, only, however, in one respect, that in the private confession, the priest adds to the above, which are hidden from the public eye, the following words—Deinde te absolvo a peccatis tuis, in nomine Patris, et Filii, et Spiritus Sancti.

*Trans.*—I absolve thee from thy sins in the name of the Father, Son, and Holy Ghost.

See, fellow-citizens of the Roman Catholic church, how your priests deceive you, and impose upon the credulity of a generous people who liberally and hospitably support them. In the public confession that is made at Mass, there is, seemingly, nothing so very objectionable. It does not appear, from the form of absolution which the priest gives at Mass, that he arrogates to himself the power of forgiving



sin ; in that form he only prays that God may grant absolution and remission of sins ; but when you privately confess to the priest, he adds the words—Ego te absolvo a peccatis tuis, I absolve thee from thy sins.

Here the priest blasphemously pretends to exercise a power which belongs to God alone. But hardened as the priest is in vice, and deeply plunged as he is in the idolatries of popery, he cannot, he dare not acknowledge, in a Protestant country, that he possesses the power of forgiving sins ; and when the Protestant Christian asks him, whether he does or can forgive sins, he adroitly evades the question, or rather suppresses the truth, by saying, *I can only pronounce them to be forgiven.*

Let me now ask you, fellow-citizens of the Roman Catholic church, are you not ashamed of being so long the dupes of your church and your priests ? Many of them know and feel that they are deceiving you ; others of them are extremely ignorant, and infinitely below the standard by which their learning and general information are measured by Protestants. I have confessed myself, week after week, and year after year, both before and after I became a Roman Catholic priest, and I never received absolution for sins, as you blasphemously term it, except from the priest himself, not by asking it for me through the mercy of God, but by pretending to give it to me himself ; not by declaring that my sins were forgiven by Almighty God, but forgiven by himself. I can also declare, and some of you know the truth of it,—for many of you have con-

fessed to me, over and over again,—that I never gave you the least intimation, by word or deed, that I had not the full power, in my capacity as a Romish priest, to forgive and pardon sins, at least up to the year 1822, when first I appealed to the papists of Philadelphia to unite with me in devising some means to abolish the supremacy of the pope, auricular confession, &c. &c. in the United States; and had my advice then been taken, or even my suggestions carried out, it would have saved American Protestants millions of dollars, and rescued our republic from the dangers which now threaten it, and which, if Providence does not interfere, will ultimately crumble into ruins. Unfortunately, at the period of my appeal to the Philadelphians for some reform in the church of Rome in this country, things were not right then for any change; even the possession of wealth was more coveted than the possession of virtue. The ideas which American Protestants and foreign Roman Catholics had of right and wrong, in matters appertaining to government, were of a confused character; neither party felt the pangs of want, the iron hand of despotism was not felt by either, the political system under which we then lived, was thought to have arrived at perfection; the warning of Washington, Jefferson, Madison, and others,—long-headed and far-seeing patriots,—were either forgotten or disregarded. The *summum bonum*, or chief good of man, seemed to be placed in riches, petty splendor and wealth; virtue, love of country, love of home, education, and, above all, love of the Word of God, with all the fine sensibili-

ties of the heart and soul, which its perusal never fails to evolve, were almost lost sight of, or sacrificed on the altar of wealth. It is only now that we are beginning to feel some of its consequences. We have too long neglected the moral system, which alone should govern a people that wish to be moral themselves, and whose example should be evidence of their gratitude to God for such blessings as we enjoy in this country. The following beautiful passage in Bolingbroke's works,—though his lordship was one of the rankest infidels of the day,—made a strong impression upon my mind when last I perused it.

“It seems to me (says Bolingbroke) that in order to maintain the moral system of the world at a certain point, far below that of *ideal perfection*, but however sufficient, upon the whole, to constitute a state easy and happy, or, at the worst, tolerable; I say, it seems to me that the Author of nature has thought fit to mingle, from time to time, among the societies of men, a few, and but few, of those on whom he is graciously pleased to bestow a larger portion of the ethereal spirit than is given, in the ordinary course of his providence, to the sons of men. You will find (continues Bolingbroke) that there are superior spirits, men who show, even from their infancy, though it be not always perceived by others, perhaps not felt by themselves, that they were born for something more and better. Their talents denote their general designation.”

How true this is, fellow-citizens! how plainly have we seen it, and how little advantage have we derived

from the fact that we have had many such spirits among our own ancestors! There were among them men so distinguished by nature from the mass of mankind who now compose the present generation, that, if now living, they would seem to belong to a different species. Scarcely any such men live now-a-days; there are but comparatively few of our present mixed population, whose presence or absence would not be equally unperceived, if chance or that volatile and nick-named god, *Vox populi*, had not raised them to stations where their stupidity and their vices make them only a public misfortune. There are some glorious exceptions among our public men of the present day; they are but few, to be sure, but still they are brilliant and dazzling. Whether such men may be continued amongst us for any length of time, is known only to Him who seeth and knoweth all things; but whether they are taken from us or not, whether they retire from the world for a moment or for eternity, they leave behind them a degree of splendor and virtuous usefulness, which will long survive them.

Among the illustrious patriots of the present day, I trust it will not be deemed any invidious distinction on my part, should I mention by name, one individual, with whom I have the honor of a personal acquaintance. I allude to the Hon. JOHN C. CALHOUN, of South Carolina. It is the fate of illustrious men, or perhaps I may say, it is their misfortune, either to be conspicuously good or notoriously wicked. It is their destiny to be one or the other. Whenever they take a part in public life, the effect can

never be indifferent—they become either the ministers of Divine vengeance, and their course through life is marked by desolation, the shedding of human blood, and oppression, or they become the benefactors of mankind and the guardian angels of their country, by devoting the energies of their great minds in trying to procure peace, liberty, and the free exercise of civil rights for all who are entitled to those blessings. Such a man do I consider John C. Calhoun; and until such men are selected for civil honors and high public functions, the great moral interests of society must wither and fade.

I am aware that this distinguished patriot, John C. Calhoun, has his enemies; and who has not? Some dislike his free-trade principles, although those principles are meeting with the general approbation of mankind, and in all probability are likely to become universally adopted. Others disapprove of his views of institutions *peculiar* to the southern section of our country. Let not the reader misunderstand me here; it is not my intention to interfere, or even give an opinion upon any of the great political questions which now agitate, not only the citizens of our own republic, but others. I must, however, say, in defence of an individual to whom God has given a larger portion of his *ethereal spirit* than falls generally to the lot of man, that John C. Calhoun is not properly known, nor have his views of the institutions of the South been duly estimated. He is emphatically a lover of peace. He is the friend of morality and good will among men. He wishes to see the “will of God done on



earth, as it is in heaven." War and bloodshed receive no countenance from him. Those who disapprove of his views of the *peculiar institutions* of the South may, or may not, be sincere; but before they condemn the views of Mr. Calhoun, they should first recollect that there are but two modes of social existence for human beings,—freedom or slavery. Man must be left to the consequences of his own crimes and errors, and be thus left free according to his opinion, or society must guard against them, by preventing or punishing them. Which will the opponents of John C. Calhoun have? Which will abolitionists and the friends of popery choose? I would say to them individually, *Utrum horum mavis accipe*, take your choice. It would be well if all men could be free, could have good wages and comfortable homes, and I will not say but it is the duty of all men to try and effect this; but is this state of things, which our modern apostles, William L. Garrison, Abby Folsom, Abby Kelley, and *Cyrus surnamed Lamson*, advocate with so much zeal, possible? Is it not a mere *Utopia*? If we have no slavery, all must be upon an equality, and according to the doctrines of our modern apostles, (who differ with John C. Calhoun, the Hon. William H. Haywood, of North Carolina, and others,) a large portion of society will have to be reduced to the condition of slaves, or the slaves will have to be raised to the condition of freemen. There must be no restriction upon their vices, they must be allowed to follow their natural instincts, without let or hindrance; those that are industrious must support those that are

lazy ; no inducement must be given to a life of prudence and economy ; the accumulation of wealth would be useless ; there is no alternative, as it appears to several who understand this question better than I do ; either slavery must exist, or such restrictions must be laid upon the errors of mankind, and upon instinct itself, as society could not tolerate, and how is this to be done ? Perhaps the revilers and the opponents of John C. Calhoun may be able to tell. Perhaps those who disapprove of the southern principles of J. C. Calhoun, who by the by are nearly all abolitionists, however ingeniously they may deny the fact, may wish to substitute for our free-formed government the semi-papal government of Austria. Abolitionists, or, in other words, the friends of popery in the United States, would prefer that government, or any thing favoring popery, to any form that may savor of Protestantism. But if they will reflect for a moment, that though a popish or Austrian government may provide for the comfort of the slave, it imposes upon him the severest restrictions—restrictions which the slave even in South Carolina or Georgia will not tolerate for a moment, and which the hardest master has not been known to enforce. No one is permitted to marry in Austria, except he can satisfy the authorities that he can support a family. Do abolitionists and papists wish such a form of government amongst us ? If so, they may rest assured, they will soon burst asunder the existing form of society, and prepare our people for a papal throne amongst us.

When those public places of trust and distinction,

for which, as I have intimated, Nature fitted and fashioned great and good men, are not given to them, but are bestowed upon knaves and fools, or both, what is to be expected from a government in such hands? It becomes a nuisance, and not a blessing, until finally the great principle of morality itself, without which neither individuals or nations can prosper, becomes utterly extinct.

Had the counsels and warnings of some of our ancestors been attended to, in due time, by some of their degenerate descendants, how different would be our condition now? Had the prophecies and predictions and advice of Washington made a due impression upon the American mind, would any man dare to rise amongst us, or be allowed citizenship in our very midst, or dare to proclaim in our cities, on our streets, in our highways and by-ways, in our valleys, and on our hill tops,—what, fellow-citizens, would he have dared to proclaim? Shall I mention it? It was this, (I quote the very words,) “AMERICANS SHAN’T RULE US.” If the counsels of Washington had been followed, if we were upon our guard, as every American, and American citizen ought to be, would Bishop Hughes, of New York, an obscure upstart, whom no one knew until he was accidentally elevated by a foreign power to a station which enabled and qualified him to act the spy and a traitor to our American government; would he have countenanced such a proclamation? Did not Jefferson too,—one of the illustrious sages of our country,—caution our citizens against foreign powers and foreign influences? Did not Madison also warn

us against foreign intrigue and the introduction of despotic principles into our republic? Did not La Fayette, who was himself an European and a foreigner, and who knew better than any other man (even among those whom I have mentioned) the hatred of foreign governments to our republican institutions; did he not, I repeat it, say, that if ever this Union was dissolved, it would be done through the instrumentality of popish priests, every single individual of whom is a sworn subject of a foreign power, the Pope of Rome, and two of whom have been recently appointed, by the present President of the United States, chaplains in our American army. I mean no disrespect, and I would ask candidly, whether President Polk knows any thing of the Roman Catholic faith? Does he know that the popish creed, as now taught and practised, is a sort of political religious system, at variance with every Protestant principle recognized by our government, or indirectly embodied in our constitution? Does President Polk understand, or is he aware of the fact, that each of those chaplains, as well as each and every individual Roman Catholic priest and bishop in the United States, and elsewhere, is bound by a solemn oath to hold no faith, or give any allegiance to him as President of the United States, or to any president, king, executive magistrate, or otherwise, who is not a Roman Catholic?

Is President Polk aware that those chaplains whom he has appointed in the army of the United States, are sworn on the *Holy Evangelists* to use *every means in their power to overthrow* the govern-

ment over which he presides, and never to cease until the pope, or his successor in office, shall be recognized as the supreme executive of the United States? Is he aware that those said chaplains are sworn *to use every means in their power*,—the sword, if necessary,—to destroy this government, or subjugate it to Rome? If he is aware of these facts,—though I trust, for the honor of republican principles and the civil rights of man, that he is not,—great indeed has been his criminality, I would almost say treachery, to the citizens of this republic. It is not, I hope, within the knowledge of Mr. Polk, that those chaplains are sworn to betray him, his government, and his army, though I cannot dare even to insinuate that a man of his information is unacquainted with the fact. If he is an ecclesiastical historian, or if he is acquainted with the history of nations or the causes of their decline, he must assuredly know that the popish church acted a conspicuous part in these events. This is not a place, neither is it my intention, to question the qualifications of President Polk for the high office which he holds; the people have chosen him, and I must only say, “*Fiat voluntas populi.*” Besides, it may be useless to apply to reason, in trying to convince Mr. Polk of the impropriety of appointing Roman Catholic chaplains to our American army, ninety-nine in one hundred of whom are Protestants. If history does not misinform me, it would be little short of infatuation to try to convince any man whom chance, or the will of the people, (which often means one and the same thing,) places at the head of a people or



nation, by arguments derived from reason or philosophy, that he did right or wrong. It is to be presumed that he who holds the sword in his hand, as Mr. Polk does, will seldom wait for the operation of argument. He has recently given us an instance of this. No unwelcome truth will find admission to the ears of him, who, like Mr. Polk, uses, *proprio motu*, that *ratio ultima regum*, by which all oppositions are cut down.

The first step to monarchy, and monarchical designs, is war, and love of war. Nothing tickles the vanity, or pleases the fancy of man, elevated to power, and whose mind is not chastened by a love of christian principles, and consequent desire of peace, more than to see himself at the head of a powerful army; and it is no wonder that President Polk, seeing our entire army under his direction,—it is, at least, measurably so,—should bid defiance, and pay no attention to the little unarmed philosophy and argument which I may advance, to show him that he was wrong in reposing any trust or confidence in the sworn subjects of a foreign power. But if I may not be allowed to reason with Mr. Polk, I am at least permitted to tell him, that if he pursues such a system of oppression, and continues in his present course of patronizing and calling to his aid the mercenary spies of despotic Rome, he will, ere long, be greatly accessory in gothosizing our republic; he will extinguish, as far as it is in his power, the light of learning, religion, and philosophy amongst us, and once more envelope in worse than Indian darkness the enlightened republic over which he presides.

As far as he has advanced in his presidential career, he is trying to diffuse among our people an unholy and ungodlike taste for war. The consequence must be,—and he knows it if he has read either the book of nature or the pages of history,—that a taste for war always tends to corrupt the morals of a people; it teaches and encourages them in the habits of idleness, checks the honorable pursuits of useful industry, and substitutes in its place nothing better than a trifling, useless activity. War habituates man to subjection. A certain discipline is necessary in times of war, which has a tendency to introduce despotism in its worst forms, and it is invariably the consequence, when a war is continued for a length of time in any country, that a despotic government not only exists, but is found absolutely necessary. How Mr. Polk's warlike movements may terminate, Providence alone can tell; how long the war which he has waged *per se* may continue, we cannot predict; but what its consequences will be upon the manners, habits, industry, and morals of our people, can be easily imagined. But a truce with Mr. Polk—let us rather once more return to the Mass.

The Mass proceeds from where I left it as follows:

*R.*—Et inclinatus prosequitur.

*Trans.*—The priest, bowing down, proceeds, and says,

*S.*—Deus tu conversus vivificabis nos.

*Trans.*—Thou, O God, being now favorable to us, wilt enliven and refresh us.

*Res.*—Et plebs tua lætabitur in te.

*Ans.*—And thy people will rejoice in thee.

*S.*—Ostende nobis, Domine, misericordiam.

*Priest.*—O Lord, show thy mercy upon us.

*Res.*—Et salutare tuum da nobis.

*Ans.*—And grant us thy salvation.

*S.*—Domine, exaudi orationem meam

*Priest.*—Lord, hear my prayer.

*Res.*—Et clamor meus ad te veniat.

*Ans.*—And let my cry come unto thee.

*S.*—Dominus vobiscum.

*Priest.*—The Lord be with you.

*Res.*—Et cum spiritu tuo.

*Ans.*—And with thy spirit.

*R.*—Et extendens ac jungens manus, clara voce dicit, “Oremus,” et ascendens ad altare dicit secreto.

*Trans.*—And the priest extending and joining his hands, says with a loud voice, Let us pray; and going up to the altar, repeats secretly to himself.

*S.*—Aufer a nobis, quæsumus, Domine, iniquitates nostras, ut ad sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

*Trans.*—Take away from us, we beseech of thee, O Lord, our iniquities, that we may be worthy to enter with pure minds into the Holy of Holies, through Christ our Lord. Amen.

*R.*—Deinde manibus junctis super altare inclinat, dicit.

*Trans.*—Then bending or bowing over the altar with joined hands, the priest says,

*S.*—Oramus te, Domine, per merita sanctorum tuorum, (*osculatur altare in medio*) quorum reliquia

hic sunt, et omnium sanctorum, ut indulgere digneris omnia peccata mea. Amen.

*Trans.*—We beseech thee, O Lord, by the merits of thy saints, (the priest here kisses the altar in the middle,) whose relics are here, and all other saints, that thou wouldst vouchsafe to forgive all my offences. Amen.

Will papists ask their priests, why the bones or relics of saints are deposited in the middle of the altar? For what purpose, or for what object, are they put there? Your priests may tell you, Roman Catholics, that they only follow the example of primitive Christians in depositing the bones and relics of departed saints in the middle of the altar; but here they deceive you, as well as in other things; they misrepresent, not only the object, but the practice, of primitive Christians. There is not an instance on record, from which it can be inferred that the primitive Christians deposited the bones of saints in their altars; but such was their veneration for some of the first martyrs to the cause of Christ, that they were in the habit of erecting churches on those spots where these glorious martyrs suffered and died; but there is not an instance to be found where they exhumed, or caused to be disinterred, the bones of dead men, to be deposited in the altars of their churches—this was reserved for the Romish church and Romish priests, after they degenerated and apostatized from the faith of Christ.

The list of relics, dead bones, &c. &c. now made use of, and exhibited by Romish priests for the purpose of imposing upon the credulity of their blind


followers, is so great that it defies calculation, and is considered an inexhaustible source of revenue. If you go into Roman Catholic countries, you will see exhibited, for the accommodation of the faithful, relics, Agnus Dei's, crosses, scapularies, beads, drops of milk, which, they say, were taken from the blessed Virgin Mary, some of her hair, portions of her toenails, ashes, rags, clothes in which the infant Savior was swaddled, and other innumerable precious gew-gaws, which, as they tell us, possess most astonishing and marvellous properties. Some of them have the power of fortifying us against temptation; others can drive away the devil, and are a certain remedy for the prevention of sudden calamities. Will the reader's curiosity induce him to bear with me while I enumerate the names of a few of those relics which are preserved in Roman Catholic churches, and which the great body of the Catholics are persuaded by their priests to venerate, to bow to, and to kiss with the most reverential devotion? The following are some of them, viz. : A piece of our Lord's knife; a bone of St. Lawrence; a shred of St. Martin's cloak, and a piece of his staff; an earthen drinking-pot of St. Hippolytus the martyr; a crystal vessel containing two ribs of St. Lawrence; a hand of St. John the evangelist; another hand of St. Paul; a cheek of St. Ethelbert, with four of his teeth; the arm of St. Osith, holding her own head, which had been previously cut off, in her hand; the arm of the great St. Augustin, for which, they tell us, king Canute paid one hundred talents of silver and one of gold, equal to about \$50,000 American money. It would be, as



a writer in the *American Quarterly Review* properly observes, a waste of time and patience to detail the notorious frauds which popish priests have, from time to time, practised upon mankind. I will, however, take the liberty of mentioning one more instance. It occurred in the time of king Edward VI. During that reign, and for a long time before, it was a general belief in the Romish church, that the teeth of Apollonia were a cure for the tooth-ache; they were in great demand among the poor and simple followers of the popish church; women carried them about in their dresses; they were deposited in the middle of every popish altar. King Edward was informed that an immense number of those teeth were in use among his people; but being young,—as we know from the fact of his having ascended the throne of England at the age of ten years,—he was unwilling to take any steps to prevent this crying villany by which popish priests were robbing his people of their well-earned wages; he summoned his advisers around him, and with their advice and consent, he appointed a certain officer, whose duty it was to receive all those teeth, and issued a proclamation, commanding all his subjects who had any of them in their possession, to bring them to the aforesaid officer. The result was, that there were several hogsheads-full of them found and duly deposited with the government officer. Bushels of those teeth, nay, cart-loads of them, might be found at this day in Italy, Spain, Portugal, Mexico, and even Ireland; nor should I be in the least surprised if some should be found snugly stowed away in certain

altars in Boston, New York, and other cities in the United States. Popish bishops could not have the face of making this fact public, but they dare not deny it; and, although they cannot make any profitable use of those pretended teeth of St. Appollonia at the present moment, still they see, or think they see, the hour approaching when they may be as available as any other cash article in the market.

I will return to the Mass, and continue my comments upon it.

*R.*—In missa solemnī celebrans antequam legat introitum benedicit incensum dicens, ab illo bene  dicaris in cuius honorem cremaberis. Amen. Et accepto thuribulo a Diacono, incensat altare, nihil dicens. Postea Diaconus, recepto thuribulo a celebrante, incensit illum tantum. Deinde celebrans signans se signo crucis, incipit Introitum; quo finito, junctis manibus, alternatim cum ministris dicit.

*Trans.*—In solemn or high Masses, the officiating priest, before he reads the Introite, (consisting of short portions of Scripture, different upon different days,) blesses the incense, saying, "May you be blessed (signing it with the sign of the cross) by him in whose honor you will be burnt. Amen." Then taking the thurible, or vessel which contains the incense, from the deacon, he incenses the altar, in silence. Afterwards the deacon taking the incense vessel from the officiating priest, and signing himself with the sign of the cross, begins to repeat the Introite, which being ended, he repeats alternately with the ministers or clerks—

*R.*—Kyrie eleison, Kyrie eleison, Kyrie eleison,

Christe eleison, Christe eleison, Christe eleison, Kyrie eleison, Kyrie eleison.

*Trans.*—Lord have mercy upon me, three times; Christ have mercy upon me, three times; Lord have mercy upon me.

*R.*—Postea in medio altaris extendens, ac jungens manus, caputque aliquantulum inclinans, dicit (si dicendum est) “Gloria in excelsis Deo,” et prosequitur junctis manibus. Cum dicit, Adoramus te, gratias agimus tibi, Jesu Christe, et suscipe deprecationem, inclinatur caput; et in fine dicens “Cum Spiritu Sancto,” signat se fronte et pectus.

*Trans.*—Next, the priest extending and joining his hands over the middle of the altar, bowing his head a little, says the prayer (if it be said on that day) of “Glory to God in the highest;” and continues it with his hands joined together. When he says, We adore thee and give thee thanks, O Lord Jesus Christ, and receive our prayer, or deprecation, to avert the consequence of our sins, he bows his head, and at the conclusion saying, With the Holy Spirit, he makes the sign of the cross on his forehead and breast.

Will the Roman Catholic ask his priest, whom he now sees crossing himself, what is the use or meaning of all this crossing, capering, and twirling of his limbs and body? Assuredly, while he is *devoutly* offering to the Father of heaven and earth the holy Mass, there can be no devils or demons playing or dancing around his sacred person, which he might drive away by these *divine* antics.

## GLORIA IN EXCELSIS DEO.

*R.*—Gloria in excelsis Deo, et in terra pax, hominibus bonæ voluntatis. Laudamus te, benedicimus te, adoramus te, glorificamus te. Gratias agimus tibi propter magnam gloriam tuam, Domine Deus, Rex cælestis, Deus Pater omnipotens. Domine Filii unigenite, Jesu Christe, Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dextram Patris, miserere nobis. Quoniam tu solus sanctus, tu solus Dominus. Tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

*Trans.*—Glory to God in the highest, and on earth peace, good will towards men. We praise thee, we bless thee, we adore thee, we glorify thee. We give thee thanks on account of thy great glory, Lord God, heavenly King, God the Father Almighty. O Lord, the only-begotten Son, Jesus Christ, O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy upon us. Thou who takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of the Father, have mercy upon us. Since thou only art holy, thou only art the Lord. Thou art the highest, O Lord Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

This is a sublime and beautiful prayer, and was in general use in the Christian church during the days of her purity. Here the several persons of the blessed Trinity are directly addressed; no petitions were offered the Virgin Mary, St. Peter, St. Paul, and

other saints. Why do not Roman Catholic priests pursue a similar course on all occasions when they are worshipping God? Why not address all their petitions to Him who sitteth forever upon the throne at the right hand of his Father?

*R.*—Deinde osculatur altare in medio, et versus ad populum, dicit, “Dominus vobiscum.” *Res.*—“Et cum spiritu tuo.” Postea dicit “Oremus,” et orationes, unam aut plures, ut ordo officii postulat: sequitur Epistola, Tractus, vel Alleluia, cum versu, aut sequentia, ut postulat tempus. His finitis, si est missa sollemnis, Diaconus deponit librum evangelorum super medium altaris, et celebrans benedicit incensum ut supra, deinde Diaconus; genuflexus ante altare manibus junctis, dicit.

*Trans.*—Then the priest kisses the altar in the middle, and turning to the people, says, The Lord be with you. And they answer by the clerk, And with thy spirit. After this, he says, Let us pray, and prays one or more, as the order of the particular daily office requires. The Epistle follows, then the Gradual, the Tract, or Hallelujah, with a verse *sequentia*, as the time requires. [All these are titles given to several prayers or passages in the holy scriptures, but which vary upon different Sundays and festivals.] All these being finished, if it be a solemn high mass, the deacon lays down the gospels upon the middle of the altar, and the officiating priest blesses the incense, then the deacon; kneeling before the altar, with his hands joined, says,

*R.*—Munda cor meum ac labia mea, Omnipotens Deus, qui labia Isaïæ prophetæ calculo mundasti



ignito ; ita me tua grata miseratione dignere mundare, ut sanctum Evangelium tuum digne valeam nuntiare, per Christum Dominum nostrum. Amen.

*Trans.*—Cleanse my heart and lips, O omnipotent God, who cleansed the lips of the prophet Isaiah with a burning coal. So vouchsafe to cleanse me, by thy gracious compassion, that I may be enabled worthily to proclaim thy blessed Gospel ; through Christ our Lord. Amen.

*R.*—Postea accipit librum de altare, et rursus genuflexus benedictionem petit a sacerdote, dicens, “Jube, Domine, benedicere.”

*T.*—After this, he, the deacon, takes up the book from the altar, and again kneeling down beseeches a blessing from the priest, saying, “O Lord, command him to bless me.”

*R.*—Sacerdos respondet.

The priest replies—

*R.*—Dominus sit in corde tuo et in labiis tuis, ut digne et competenter annuntiaris Evangelium suum. In nomine Patris et Filii ✠ et Spiritus Sancti. Amen.

*T.*—May the Lord be in your heart, and in your lips, that you may worthily, and competently, proclaim his Gospel, in the name of the Father, and of the Son, [he crosses himself here, we know not why,] and of the Holy Ghost. Amen.

*R.*—Et accepta benedictione, osculatur manum celebrantis, et cum aliis ministris incenso et luminaribus, accedens ad locum Evangelii, stans junctis manibus dicit, “Dominus vobiscum.” *Res.*—Et cum spiritu tuo. Et pronuntians sequentia sancti Evangelii secundum N——. Sive initium, pollice

dextræ manus signat librum in principio Evangelii, quod est lecturus, deinde seipsum in fronte, ore et pectore; et tum ministri respondent, "Gloria tibi, Domine," incensat ter librum. Postea prosequitur Evangelium junctis manibus. Quo finito, subdiaconus defert librum sacerdoti, qui osculatur Evangelium, dicens, "Per evangelica dicta deleantur nostra delicta."

*Trans.*—The deacon having received the celebrating priest's blessing, kisses his hand, and approaching with the other attendants or clerks, with the incense and lights, to the place where the Gospel is, and standing with joined hands, says, "The Lord be with you." Ans. "And with thy spirit;" and pronouncing the *Sequentia*, or following, of the holy gospel according to "N—," that is, any of the four gospels. Or he says, "The beginning," he signs the sign of the cross with the thumb of his right hand in the beginning of the Gospel he is about to read. And he then crosses himself from the forehead, mouth, and breast; and while the attendants reply, "Glory be to thee, O Lord," he incenses the book three times, and afterwards reads the Gospel, his hands being joined; which being ended, the subdeacon takes the book to the priest, who kisses the Gospel, saying, "May our sins be forgiven through the words contained in the Gospel."

Can the blind devotee who goes to hear Mass, and sees it performed in the above manner, and in strict conformity with the rubrics,—which I deem it prudent thus far to give in Latin and in English—in this crossing, removing of books and gospels from

one end to another,—can he perceive any advantage from offering incense to the gospel, or to the priest? Is the gospel made more pure by this filthy incense? Does the priest become more sanctified? Are his sins cleansed, and his life become more holy, by being enveloped in a cloud of smoke, so impure and disgusting, that the strongest stomach of all within its influence shrinks from it, almost with nausea and vomiting?

I exaggerate nothing here. Many of my fellow-citizens in Boston, where these pages are to be published, can testify to the truth of what I now state of the popish Mass. Were any such practices, as burning incense and lighting candles in noon-day, and under the full blaze of the light of heaven, ever known to the primitive Christians? Is there any thing more silly, unmeaning, or more idolatrous to be found among the benighted tribes of heathens that ever lived in the most secluded regions of the globe? Nothing like it, I believe, has ever been witnessed. Can the Roman Catholic point out to me a pagan tribe, a pagan priest, or pagan church, that inculcates upon the human mind grosser idolatry and darker superstition, than that which the popish church and her priests inculcate upon American citizens, and all others who are cursed with the existence of their immoralizing creed and practices?

The Hindoo points us to his idol or his god, which he made with his own hands, out of wood, brass, iron, or some other metal; he would tell us, if we were among his people, There is my god. Is not the Hindoo far less idolatrous than the papist? He

has never heard of the name of Jesus; he never saw his gospel; he never was taught to love his name, or to revere his infinite holiness. The Hindoo is comparatively guiltless: he is guileless too; he is honest in what he does; he acts according to the light that is in him. Miserable papist! is not even the Hindoo a reproach to you? He, in most cases, shapes his god in the similitude of man; but what is the shape of your God—that God whom you worship, and to whom you bow the knee in adoration, during the performance of Mass? It has no shape which could entitle it to the reverence or respect even of a Hindoo. It is but a wafer, moulded out of paste; a common cracker, which your priests, by pronouncing four Latin words, the meaning of which but very few of you know, he transforms into the God of glory. He only says, *Hoc est corpus meum*, and, *presto*, this piece of paste or cracker becomes the body and blood, soul and divinity of Jesus Christ.

Allusion has been made to, or rather mention has been made of the word *incense*; there are but few, at least among our American Protestants, who have any idea of what is meant by *incense* used in the Roman Catholic church. Many, however, of our Bostonians have witnessed the practice of offering incense to the consecrated wafer, or cracker, which the Catholic priests pretend to metamorphose into the God of heaven and earth. The priests of paganism are in the habit of offering incense to their idol gods; and the incense which they offer is of the same character, and, I believe, partly composed of the same materials as that which is used in the Roman

Catholic church. If any of my Protestant fellow-citizens have the least curiosity to know how a Roman Catholic priest offers incense to those innumerable gods, which he has the power of manufacturing by the dozen, I would advise him to go to the Roman Catholic church at which Bishop Fitzpatrick of Boston, or any other Roman Catholic priest may next perform high Mass, and there he can see the whole performance. The priest is furnished with what he calls a crucible; a few coals of fire are placed in the bottom of this crucible, on which the officiating priest strews some particles of a substance resembling rosin, and which being a highly combustible substance, emits a dense and dark smoke, highly offensive both to the sense of smelling and seeing. As soon as the fire acts upon this substance, and the smoke is well up, the priest takes the crucible or censer in his hand, which is suspended by a chain about six feet long, and covered, so that no particle can be thrown off except the smoke, which is freely emitted through the cover, perforated with holes for that purpose. This he swings to the full length of the chain. He first smokes his cracker-god, next the altar, the Mass book, and, if there be any bishop present, never did a Dutchman find himself in such a cloud from the Virginia weed, as his lordship finds himself in the twinkling of an eye. Is there an honest, candid Roman Catholic, who can witness this mummary without a blush, nay, without a tear? O may it be a tear of sorrow that he was born and educated in a church where such paganism is practised, and where his heart has been



estranged, by such vile and idolatrous practices, from the true worship of the living God.

It is proper that American Protestants should understand that there is in the Roman Catholic church a high Mass and a low Mass; incense is seldom offered, except at the high Masses. I may be asked, what difference there is between a high and a low Mass. I must reply, there is none at all in the Masses themselves; but there is a vast difference between the two, in a pecuniary point of view. High Mass costs twice, and often ten times as much as a low Mass. I have said both Masses myself, and been paid for both. The ordinary price of saying a low Mass is one dollar, though the dupe for whom, or by whose direction it may be said, may give what he pleases; but the price of a high Mass varies from fifty to five hundred dollars, or more. The reason which priests assign for this great difference of price, is this: the parish priest, or the priest who is settled in the church in which high Mass is ordered to be said, has the liberty of inviting as many priests as he may think proper or necessary, to attend the *solemn service*. High Masses are generally said for the dead, for the purpose of delivering their souls from hell or purgatory, and as the settled or parish priest is supposed to be the best judge of what amount of prayers and number of priests will be necessary to deliver the soul of his departed parishioner from hell, he is allowed, by the surviving friends of the deceased, to use his own discretion as to the number of priests necessary for the purpose; of course, a larger sum is requisite, and hence it is, that the par-

ish priest can, with much show of plausibility, ask a higher price for a high than for a low Mass.

I may return hereafter to the subject of high Masses ; but even so, I would recommend to my Protestant fellow-citizens to avail themselves of the first opportunity to visit some Catholic church, when high Mass is performed. It will prove a sorrowful source of amusement to as many of them as may be true Christians, and who love the name or delight in the service of God. A perfect idea or true description of the paganisms and idolatries of popery cannot be given to Protestant Christians, unless they can see them with their own eyes, and hear them with their own ears. Have you, fellow-citizens, ever attended any of those exhibitions which are often given in Europe, and not unfrequently in this country also, by Chinese jugglers ? They are disgusting and revolting enough. No man or woman of delicate feelings or of fine mind, desires to witness a repetition of them. Have you, American Protestants, ever witnessed or heard the death-songs of our own Indians ? If you have, I would ask you with what sorrow, and with what feelings of commiseration for these poor children of nature, you departed from them. Were not their howlings frightful ? Were not their gestures, though frantic, frightful and affecting ? Did you not return home more determined than ever to do something for their improvement ? Did you not say, with more zeal and fervor than before, - God speed the missionary in his efforts to spread the gospel of Christ among these children of the woods and wilds.

Here, *en passant*, will the reader permit me to ask, why something is not done to check popish idolatry, and to ameliorate the condition of papists. Is there any thing more dark, dismal, and frightful in the death songs of the Indian, than there is in the popish song, or chant as they term it, during the celebration of high Mass? Did ever an Indian chief look more ludicrously solemn, or was he more fantastically dressed, than the Romish priest who presides at the celebration of this Mass? Did he ever emit from his lungs more lugubrious tones or unmeaning sounds, for the edification of the Braves and squaws of his tribe, during the performance of the most solemn death songs, than a Romish priest does, for the edification of his followers at the celebration of high Mass? Go, and see, and hear for yourselves, fellow-citizens. But says the American Protestant, O, "let the papists alone;" they are a harmless people—they are a very different people from the Indians: we have removed the Indians from amongst us, and perhaps dealt rather harshly with them, but the savages deserved it; their war dances, death songs, howlings, &c. &c. became intolerable to us; it was absolutely necessary either to civilize or christianize them; and apart from all this, they absolutely refused—and some of them do so at the present moment—to submit to our form of government, and claimed the right of living among us under a separate government, such as their chiefs and sachems may approve of, and under which they may worship the Great Spirit as they pleased: but we could not tolerate an *imperium in imperio*, and therefore it was necessary to get rid of them alto-

gether, or instruct them in the doctrines of the Bible. Alas, poor human nature! how easily does man argue himself out of the paths of consistency, duty, and even common sense. "Let the papist alone," says the American Protestant. Why, let me ask, should the papist "be let alone?" Why remove the Indian from the land of his birth? You have given your reasons, substantially, in the above few words, or rather I have taken the liberty of giving them for you. Have I given them correctly? If not, I beg some one to put me right. I would now earnestly ask American Protestants, why do not the same reasons which induced them to remove the Indians and other savages beyond the limits of our government, compel them either to remove the Roman Catholics beyond the borders of Protestant American civilization, or take more active means to bring them to the knowledge of the true God and the gospel of Jesus Christ? The same argument holds good in both cases. The savage worships a god or gods, whom Protestant Christians do not recognize; does not a Roman Catholic do the same? Will an American Christian bow the knee or pay homage to the popish god, or gods, which are made of paste or crackers? He will not. And why not remove the papist, or why hold any fellowship with him, rather than with the savage? There is no reason why he should protect the one, and withhold protection from the other. The Indian demands, as his inalienable right, a distinct and separate form of government from ours. Do not Roman Catholics require a distinct government from ours too? Nay, do they not swear that

"Americans shan't rule them?" Why then, in the name of consistency, are not those papists treated by us as we have treated the savages, or compel them to submit to our government of just laws and free institutions? O do, Protestant Christians, "*let the papists alone*;" say not an angry word to them. Do more—assure Mr. Polk, that if he will graciously appoint a few more of them chaplains in our armies, we will re-elect him President of the United States.

It may be supposed—and no doubt I shall be accused of doing so—that I am insinuating accusations against Roman Catholics and their priests, which they do not deserve at our hands. But is it so? It is not; history assures us that they have never been true in their allegiance to any Protestant government. If we look to their conduct in Ireland at the present moment, it will be seen by the most careless amongst us, that their priests, under the guidance of that popish agent, O'Connell, are leaving nothing undone to alienate the allegiance of the Roman Catholics from the Protestant government of Great Britain; and is not the same agent, O'Connell, pursuing a similar course with regard to the Protestant government of this country? "Americans shan't rule us," says Bishop Hughes, of New York. By looking back to the history of the Repeal movement in Ireland, in December, 1844, and at the movements of the same party in this country, particularly at New York, Baltimore, Boston, and Philadelphia, we find that the same treasonable spirit which actuates the Roman Catholics of Ireland, under their leader O'Connell, has crossed the Atlantic, taken possession



of the Roman Catholic priesthood in the United States, and is now proclaimed by them throughout the length and breadth of this Protestant country.

In December, 1844, the following resolution was adopted at a meeting of the clergy of the Roman Catholic church in Ireland :—" Resolved, That we, the *clergy* in public meeting assembled, declare and pronounce, in presence of our country, and before Europe and *America*, and in the sight of heaven, to use every exertion to free our native land from being legislated for by others than our inhabitants;" that is, *others than Roman Catholics*, for that is the meaning of the resolution. Resolves to the same effect were passed in this country nearly at the same time, but with this difference alone, that the papists were emboldened by the apathy and apparent cowardice of Americans, to throw off all disguise and respect for our laws, and declare that "Americans shan't rule us." By this was meant, clearly and obviously, Protestants shan't rule us. A well-founded fear of the British laws and government prevented the Irish Roman Catholic traitors from resolving that Great Britain should not rule them; but they felt under no restraint in this country, and therefore boldly and fearlessly declared that "*Americans shan't rule them.*"

There is no mistaking the intentions of the Roman Catholics, or of their priests, in issuing or countenancing this bold defiance of the American government and its laws. It was not the intention of the Roman Catholic priests who countenanced this treason, to insinuate, even indirectly, that that portion

of our citizens, who are Roman Catholics, should be prevented from a lawful participation in governing them; this was far from their intention. Disguise it as they may, they meant—and they meant nothing else—that no government, except that of the pope, should rule them.

It is well worthy of remark, as an English writer observes, that all treasons and disorganizing measures which are hatched under the wings and influence of popish priests, should be brought to light, chiefly on the Sabbath, or, as they term it, on Sundays. The subjects of the Pope are compelled on that day to hear Mass; they are not permitted to go into any churches but their own; they are consequently, in general, alone; and the priests find their people in a better state of mind to receive their treasonable remarks, than at any other time. Americans do not understand this; but Daniel O'Connell in Ireland, and all popish agents in the United States, perfectly comprehend the whole of it. We have a plain instance of this, at a meeting of the Irish Roman Catholics held recently in Ireland. O'Connell, after addressing a large concourse composed altogether of Roman Catholics, bishops and priests, dismisses the meeting in the following words: "*Talk of what I have said on your way to Mass;*" that is, plan your treasonable designs, plot the overthrow of the *government*, and devise means for the erection of a popish throne upon its ruins.

Is not the Catholic priesthood of the United States following in the footsteps of the *illustrious* O'Connell? I would ask you, Americans, whether you

have attended Mass, or any portion of the Roman service, during Sundays, or at other times, on the eve of a presidential election? Have you not heard the popish priests—those wolves in sheep's clothing—use all the influence they had with their people to induce them to give their votes for their favorite candidate? And who is that candidate, generally? Some individual,—no matter who,—whom they suppose to be favorable to their cause and the ultimate ascendancy of their principles. Did a Protestant clergyman presume to dictate to his people for whom they should vote how long, think you, would it be before he might receive a dismissal from his charge? How would his impertinent interference in the politics of his country be tolerated by his people? You yourselves, Protestant Christians, can answer this question. But you dare not interfere with popish priests. They call you *pirates, and sons of pirates*; they designate you as *cowards*, and counting as they do upon your further forbearance, I should not be in the least surprised if, by and by, they tried the effect of their shielalays upon your sensibilities, before you will resist their intrusions upon your rights and free institutions.

O'Connell, the Pope's agent in Ireland, at a recent meeting of *repealers*,—or, to speak more intelligibly, of Irish priests,—uses the following words: "*Ireland for the Irish. Nothing else will do for us, until we have Ireland for the Irish. O, it will not—cannot—be twelve months without a repeal of the Union.*" By this, O'Connell meant—and so do all repealers in the United States—the overthrow of all Protestant gov-

ernments. "I will tell you what," said O'Connell, (snapping his fingers,) "*Federalism*," by which he meant *Protestantism*, "*is not worth that; and before twelve months the result will be seen.*" This demagogue, O'Connell,—who defies all laws, human and divine, unless they emanate from the Pope,—has the sanction, and is countenanced by every Roman Catholic priest in the United States. O'Connell will hear to no such thing as an appeal to the constituted authorities of the Protestant government under which he lives. He compares an appeal to the law of the land—unless that land is a popish land, and under a papal government—to *an appeal to the king of Ashantee*; and I venture to say, that before twenty years pass over our heads, his followers in this country, and all the followers of the Pope, will regard our laws and our government, as it is at present administered by Protestant rulers, with as little respect as that of the king of Ashantee himself. An instance of the truth of this assertion—and it is but one of a thousand—occurred on the 19th of July, 1846, in the peaceable and quiet city of Boston. I give the circumstance as taken from the Boston Mail of the day following.

"Our city was the scene yesterday (Sunday) of a disgraceful disturbance, which at one time threatened the most serious consequences.

"About 7 o'clock, P. M. a difficulty arose in Hamilton street between two young men, as we learn, when, as usual, a large crowd collected, which completely blockaded the street. The police were soon on hand, arrested a few of the ringleaders, and were

conducting them to jail, when a violent and desperate attempt at rescue was made. Marshal Tukey was conspicuous in the affray, calling on the citizens to maintain order and render assistance to the officers. His appeal seemed to have little effect on the rioters, for in Batterymarch street he was rudely attacked, and a wound inflicted on his face, causing the blood to flow freely. Constable Dexter also received a severe blow on the right cheek, and was otherwise roughly handled.

“After a fight of about twenty minutes, when at least a thousand people were collected, the officers succeeded in capturing the principal offenders, and lodged four or five of them in jail. Great credit is due to the city marshal and his aids for their heroic and successful efforts to quell this dangerous mob, which was the most alarming that has occurred since the famous Broad street riot. Mr. Tukey, although he called on the people for aid, received none, but on the contrary, insult and injury; being surrounded by a lawless gang, who were unaware, probably, of his official station. During the battle he lost his hat, and was obliged to walk through Batterymarch, Kilby, State, and Court streets, uncovered.

“On the whole, it was a most disgraceful proceeding, and we hope, for the credit of our city, it will not be repeated.”

A capital anecdote is told of this traitor, O'Connell, the Pope's representative in Ireland; it is related in the London Quarterly Review, of January, 1845. I give it in the words, or nearly so, of the highly-gifted editors of that clever and talented periodical.



“At the opening of a meeting held in Mullaghmost, O’Connell made his appearance, dressed in a collar of gold, which was handed to him by one Mark O’Callaghan. He wore a green velvet cap, resembling in form an old Milesian crown. This crown was handed to him by the same Mark O’Callaghan. The great liberator modestly accepted the crown, and pledged himself that he would *wear it till his dying day.*”

O thou greatest of all deities—popish impudence! Who could refrain from laughing at seeing this traitor, O’Connell, wearing a green velvet cap in the shape of a crown? But this whole melodrama was not without its signification. The deluded Catholics saw in this whole proceeding nothing but what foretold that O’Connell was to be their king; that the Saxons, or Protestants, were to be extirpated, and that the Pope was to rule them. Be not at all surprised, American citizens, if some O’Connell should rise in this country, bedeck himself in some such insignia of buffoonery, and proclaim himself, in his vicegerent capacity of pope, as your future king. Has not this been intimated clearly, by a concurrence of circumstances, within the knowledge and recollection almost of every one who will do me the honor of reading these lines? Has not the archbishop of Baltimore, and all the other bishops in the United States, convened in provincial council, prohibited, by order of the Pope, his *subjects* from going to Protestant schools, or receiving education, in any shape or form, from American Protestants, whom they denounced as infidels, and destitute of every moral

principle? "O, let the poor Catholics alone," says the American politician: ay, American Protestants, do let them alone; let them diffuse their infamous principles of education among your children; let them build among you mass houses, &c. &c. To you, abolitionists, who are such sticklers for the encouragement of popery, I would particularly address myself in sober earnest. Can you encourage popery or popish education among you? Do you know that every popish college, seminary, school, or mass house, as M. Desgarets, a modern French writer, observes, "is a house for carrying on a slave trade; not of negroes, but of whites: not of bodies, but of consciences; not of intellects, but of souls: it is slavery in filth and dregs; it is the death of the people in a common sewer; it is brutality and degradation, even to the nature of beasts. Never, says Desgarets, since the origin of the world, was there so execrable a despotism as the education given by the Romish church." Another elegant French writer, M. Vedrine, speaking of the education given in Roman Catholic schools, seminaries, and colleges, calls these schools and colleges "press-gangs of excommunicated Carbonarism." "Education in Roman Catholic schools," as another writer expresses it, "is the art of teaching people not to think." Will the reader bear in mind the fact that these writers were themselves Roman Catholics, and of course credible witnesses? Say, abolitionists, and all others who are the advocates of popery, whether you can any longer send your children to popish schools, seminaries, or colleges.

It seems as if I had lost sight altogether of the Mass—I will again return to it. The priest next recites the Nicene creed ; it is as follows :—

Credo in unum Deum, Patrem omnipotentem, factorem cœli et terræ, visibilium omnium et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex patre natum ante omnia sæcula. Deum de Deo, lumen de lumine, Deum verum de Deo vero ; genitum non factum ; consubstantialem Patri ; per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis, (*hic genuflectitur*) et incarnatus est de Spiritu Sancto ex Maria Virgine, et homo factus est. Crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est, et resurrexit tertia die, secundum scripturas ; et ascendit in cœlum, sedet ad dextram Patris ; et iterum venturus est cum gloria, judicare vivos et mortuos : cujus regni non erit finis.

Et in Spiritum Sanctum Dominum et vivificantem, qui ex Patre Filioque procedit ; qui cum Patre et Filio simul adoratur et conglorificatur, qui locutus est per prophetas. Et unam catholicam et apostolicam ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

*Trans.*—I believe in one God, the Father Almighty, maker of heaven and earth, and of all things, visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds, God of God, Light of Light, very (or true) God, from very (or true) God ; begotten, not made ; being of one substance with the Fa-

ther, by whom (the Son) all things were made. Who for us men, and our salvation, came down from heaven, (here the priest bows or kneels,) and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us, under Pontius Pilate : he suffered, and was buried, and the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth at the right hand of God, the Father Almighty ; from whence he shall come to judge the quick and dead.

I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son ; who with the Father and the Son is worshiped and glorified, who spake by the prophets. And I believe in one catholic and apostolic church. I acknowledge one baptism for the remission of sins, and I look for the resurrection of the dead, and the life everlasting. Amen.

This creed was compiled in the year 325. It contains the essential elements of apostolic faith, as it was understood at that early period by the fathers of the primitive church. But I wish Roman Catholics would bear in mind the fact, that not a single mention is made of the term *Roman* from beginning to end of the Nicene creed. It is no where said by the priest who repeats this creed, or his deluded followers, that they believe the *Roman* Catholic church. The words *Roman Catholic church* were not dreamt of in the year 325. It was one of those additions introduced by the ingenuity of the Romish priests, with a palpable design of imposing upon the credulity of mankind. It is strange that the blind fol-

lowers of popish priests do not notice the fact, that there is not a solitary mention made of the word *Roman* in the Nicene creed; and yet the whole stress of the pretensions of their church is laid upon that single term. If you tell a papist that he has no faith in the *Roman* Catholic church, you accuse him of heresy; he will consider himself grossly insulted by you; yet he adopts the Nicene creed, in which the term *Roman* is omitted. Where in the above creed do we find any evidence that the Romish was the mother church; or why do Catholics make any profession of belief in the *Roman* Catholic church, rather than the Jerusalem Catholic church, or Antioch Catholic church? It would be more rational to profess a belief in the Jerusalem Catholic church, than a Roman Catholic church; assuredly Jerusalem is the mother church; the gospel was first preached there, and St. James presided there as the first bishop. If the *Roman* Catholic church did not exist at Jerusalem, at the time the Nicene creed was formed, it may be asked,—and I demand a categorical answer from Roman priests,—where was the church located over which St. Peter presided as head of the church? If this question is not answered satisfactorily, the doctrine of the supremacy of Peter, together with the whole fabric of papal power, tumbles to the ground.

Did St. Peter, when he saw the hour of dissolution approach, ever speak of his successor? He did not. He tells us that he was assured of the approach of death, and of laying away *this my tabernacle*, as he expresses it. This the Lord Jesus Christ signi-



fied to me, said Peter. Did he upon this occasion appoint any one to succeed him? Not one. He refers his hearers to the holy Scriptures, *whereunto they would do well to attend*. The whole doctrine of Peter's supremacy is an inconsistent farrago of popish twaddle. St. John, you know, survived St. Peter. Was he Peter's successor? Some say, Linus was first bishop of Rome, after the death of St. Peter; others say Cletus was. Romish theologians do not agree upon this question; but it is immaterial whether it was Linus or Cletus that succeeded Peter; the question is, or should be, was either superior in authority to the apostle John? and if not, as all Christians admit, why should either claim precedency over him?

There is one argument in the support of the supremacy of Peter over the church, upon which Roman Catholics lay peculiar stress. It is found in Luke xxii. 31, 32. "And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee that thy faith fail not: and when thou art converted, strengthen thy brethren." This, surely, is not proof of the superiority of Peter over the other apostles: far from it. It is found in the Acts of the Apostles, xiv. 22, that similar powers of confirming the souls of the disciples were conferred on Paul and Barnabas. But, says the papist, St. Peter himself speaks of the Prince of pastors—1 Peter v. 4. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." This may be admitted; but the inference which papists deduce from it, must be denied. Peter does not pre-

sume even to insinuate that he himself was the chief pastor ; he lays no such claim to superiority over his brother apostles ; he means, clearly and pointedly, by the words, *chief Shepherd*, Jesus Christ, and him alone. There is one expression in the Nicene creed, which should forever silence the arguments of papists in favor of the supremacy of St. Peter. The word *apostolic* alone is enough to show that the Catholic church is not founded upon St. Peter, but upon all the apostles collectively. So thought St. Paul, and so should every unprejudiced and believing Christian think. St. Paul, writing to the Ephesians, in his address to the saints and the faithful who were at Ephesus, expressly says, Eph. ii. 19—22, “Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God ; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone ; in whom all the building, fitly framed together, groweth into a holy temple in the Lord ; in whom ye also are builded together for a habitation of God through the Spirit.”

If there is to be found a Roman Catholic so deaf to reason and the voice of inspiration, as not to be convinced by the above texts and observations, that there is no ground for his belief in the doctrine of Peter's supremacy over his brother apostles, as contended for by popish priests, it is entirely useless to argue with him. I must abandon him, and hand him over to the spirit of darkness.

Romish priests contend that their church is infallible, and that she cannot err. If the Lord spares

me, I intend devoting a separate volume to this question. The delusion of Roman Catholics upon the doctrine of the *infallibility* of their church, is perfectly unaccountable. It is said, and truly said, by an ancient philosopher, that *humanum est errare*; but of all errors into which humanity is liable to fall, I must confess that this, of the infallibility of the popish church, or any other visible church composed of sinful and erring individuals, is the greatest and most unaccountable; but *de hoc postea*, of this hereafter. I shall at present continue the Mass and rubric by which the priest is directed how to proceed.

#### RUBRIC AFTER THE NICENE CREED.

Deinde osculatur altare, et versus ad populum dicit. *S.*—Dominus vobiscum. *Res.*—Et cum spiritu tuo. Postea dicit “Oremus,” et offertorium. Quo dicto, si est Missa solemnis, diaconus porrigit celebranti patenam cum hostia. Si privata, sacerdos ipse accipit patenam cum hostia, quam offerens, dicit.

*Trans.*—Then he (the priest) kisses the altar, and turning to the people says, “The Lord be with you.” Response.—“And with thy spirit.” After this, he says, “Let us pray,” and the offertory, (which is a verse or verses of Scripture, different upon different days;) which being repeated, if it be a solemn Mass, the deacon gives the paten with the host to the officiating priest. If it be a private Mass, the priest himself takes the paten with the host, which, offering up, he says—

*S.*—Suscipe, Pater omnipotens, æterne Deus, hanc immaculatam hostiam quam ego indignus famulus

tuus offero tibi, Deo meo vero, pro innumerabilibus peccatis et offensionibus, et negligentiiis meis et pro omnibus circumstantibus, sed et pro omnibus fidelibus Christianis, vivis atque defunctis, ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

*Trans.*—Receive, O holy Father almighty, everlasting God, this unspotted host, which I, thine unworthy servant, offer unto thee, my living and true God, for my innumerable faults, and offences, and negligences, and for all here present, and also for all faithful Christians, both living and dead, that it may profit me and them for our salvation to eternal life. Amen.

This part of the Mass needs no comment. The idea of having an *infallible* church offer a host, which means *sacrifice* or *victim*, consisting of bread manufactured into the shape of a cracker, to appease the wrath of God for the sins of man, is so eminently ridiculous, that it would be a loss of time to offer any comments upon it; indeed it would be an outrage upon common sense to give it a moment's reflection. There is not the slightest intimation given by any of the apostles, that bread was ever considered a suitable offering to God for sins. It may be proper to observe, for the information of American Protestants, who may not understand these solemn buffooneries of *consecrating hosts*, and offering them as sacrifices to appease the vengeance of God for sin committed against him—it may, I say, be proper to observe that the priest himself, who offers this sacrifice, eats it, but gives not a particle of it to his hearers, or those who believe as he does.

The Mass continues.

*R.*—Deinde faciens crucem cum eadem patena, deponit hostiam super corporale. Diaconus ministrat vinum, subdiaconus aquam in calice; vel si privata est Missa, utrumque infundit sacerdos, et aquam miscendam in calice, benedicit, dicens,

*Trans.*—Then making the sign of the cross with the same paten, he places the host upon the corporal; the deacon pours the wine, the subdeacon the water into the chalice. But if it be a private Mass, the priest pours in both, and blesses the water to be mixed in the chalice with the sign of the cross, saying—

Deus qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti; da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus, Filius tuus, Dominus noster. Qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

*Trans.*—O God, who hast wonderfully constituted the dignity of human nature, and more wonderfully reformed it, grant to us, through the mystery of this water and wine, to be partakers of his divinity, who condescended to be partaker of our humanity, even Jesus Christ, thy Son, our Lord, who liveth and reigneth in the unity of the Holy Spirit, God, world without end. Amen.

This all seems Arabic, I have no doubt, to most of my readers. It is as perfectly unintelligible to American Protestants as the rites of the Colchi or Troglodytes, and it is difficult for us to say whether



we ought to frown or smile at the whole of the solemn jugglery. I must, however, explain some of the terms used in the above lines. *Patena*, or paten, is something in the shape and of the size of a desert plate, and composed of silver. *Corporal* is a sort of linen towel or napkin, which the priest uses to wipe the plate after the *sacrifice* is offered on it. How astonished St. Paul would be, should he rise from the dead, and see his successors making crosses, bowing, scraping, using plates, corporals, mixing wine and water for their own particular use, but giving none of it to their followers! he would feel truly mortified, were he now amongst us, to see a body of men, calling themselves the ministers of Christ, practising these heathenish and idolatrous tricks—for I can give them no other appellation—and all in the name of his blessed Master who is in heaven.

Will the reader accompany me across the Atlantic, and I will show him some scenes which take place at the celebration of Mass in that unfortunate country, Ireland. A great majority of the people who attend Masses in *this* country, is composed of Irish. There are thousands of them in the city of Boston, where these pages are intended to be published, who have witnessed the degrading scenes which I am about to relate. If I state what is false, or even exaggerate things in the least degree, they will have ample opportunity to contradict me, and I beseech and pray them to do so. It is their duty as Irishmen for the honor of their country, and the love of truth demands it at their hands. While I am making the proposed digression from the subject of

the Mass, I take leave to ask the reader's indulgence, and assure him that I shall return again, either in the following pages or in a second volume, to the subject.

It may not be known to the reader that I have officiated as a Catholic priest in Ireland, and consequently that I had full and ample opportunity of learning the truth of my statements.

#### SCENES AT ST. CRONIN'S WELL.

St. Cronin's Well is situated in the province of Munster, Ireland. I have witnessed at this well a succession of scenes and irreligious traffic, at the bare mention of which human nature must shudder, and over which Christianity must weep. Before I enter upon any detail of the pagan rites which are practised by priests in their celebration of Masses, and other popish services, I must inform my American readers that there are two holidays in the Romish church, one called the Assumption, which means the taking up of the blessed Virgin Mary into heaven, and the other called the Nativity of the blessed Virgin Mary. These holidays are familiarly known to the Irish under the titles of Big Lady Day and Little Lady Day. I have seen myself thousands congregate on those days to perform what is termed by the Irish, *stations*, at St. Cronin's well. I have visited and acted my part as a Romish priest, at this place of wickedness, crime, debauchery, profanity, and worse than pagan idolatry. By *stations* are meant places where Masses are said, confessions are made, penances are imposed, and the sins of the people are forgiven by the priests. I would not if I could —

nor could I if I would,—follow the gyrations, or attempt to depict in true colors the priestly rapacity and plunder which I have seen at St. Cronin's well. This much, however, I must say, in the language of an Irish Roman Catholic priest, who, like myself, has witnessed such scenes, and from whom I have borrowed largely—not facts, but his mode of expressing them—that heathenism, in all its extravagances, could not exceed the evolutions of the pilgrims, nor could Satan exceed the sordid covetousness and cupidity of the reverend impostors of the Romish church.

The first station—there are several of them—commences by performing seven circuits round the well, repeating at each circuit *twenty Paters* and twenty Aves, with heads and feet uncovered. This part of the station was gone through in an erect position. The next station was performed on the bare knees, and over a pathway covered with small stones selected for the purpose of inflicting punishment upon them: at the end of this station each devotee was obliged to pay between two and six pence for permission from the presiding priest to dip his or her beads in the waters of the well consecrated to St. Cronin. It is probable, many American Protestants do not understand what is meant by *beads*. Beads resemble a string of a glass or stone necklace, such as we see worn around the necks of many females in this country. They consist of about thirty separate stones, or pieces of hard wood, in imitation of diamonds, about the size of those used for necklaces, and like them can be removed backward and forward by the hand. These are blessed by a priest; and the poor

Irish who can neither read nor write, who know neither the rule of addition or multiplication, are obliged to count their prayers upon them in this manner:—when they have completed one prayer, they pull down one bead, and when they have repeated the second prayer, they pull down another bead, and so on, till the prescribed number of prayers is finished. There is a cross affixed to each string of beads, which the devotee kisses when he finishes his prayers, and for which he is bound to pay the priest one or two pence, according to the enormity of his sins.

St. Cronin's well (indeed almost all wells in Ireland are dedicated to saints) is of a circular form, from about three to five feet diameter. No one is allowed, either on Big or Little Lady Day, to partake of the waters of this well without paying a stipulated sum which the priest never fails to demand. In the use, or rather abuse of this water, all decency is laid aside. The priest persuades the people that it possesses sanatory or healing properties; that it can cure all diseases, if the saint is only propitiated, which can be done by offering in his honor, and for his *glory*, a certain number of Masses. The people are told by their priests, that if both sexes will mingle together, and immerge themselves in the well, their sins will be forgiven, and their bodily diseases entirely cured. The poor deluded followers of the priests are often promiscuously immersed in this and other wells, to the utter disgrace and scandal of all Christians of fine feelings and sensibilities.

An Irish Roman Catholic priest, speaking of a similar holy well, situated in the province of Connaught

tells us that on the last day of a festival, or *station*, held at a place called Baal, it is customary for Roman Catholic married women, who prove childless, to go and immerge themselves in a holy well situated there, turn themselves round in it three times, in the name of the Father, Son, and Holy Ghost, and after some other magic evolutions, such as collecting *seven stones out of the church yard*, as an antidote against barrenness, or a restorative of lost generation, return home to their husbands, having left behind them their sins as well as barrenness; *they call on their priest* on their way home, and pay him for a certain number of Masses. *Risum teneatis, Americani*—don't laugh, Americans.

The feast of St. Cronin, in the province of Munster, as well as the festival of Baal, in the province of Connaught, terminates with what is called a *pattern*. At these *patterns*—by which word is meant the patron day of the parish, a motley crew invariably assembles. Impostors (as an Irish Roman Catholic priest expresses it) are to be found from all the neighboring counties; I know myself, of my own knowledge, that mendicants, whose deformity of body and disfiguration of countenance are most calculated to attract attention, are regular attendants at those places.

Whisky-tents are located in all quarters of the *pattern* field; bag-pipers and fiddlers are to be seen every where. "The sorrow of the pilgrim dies amidst the jocularities of the scene, and the thoughts of past penance are drowned in the effusions of the bottle. Excess of crime supersedes the place of hy-



pocritical virtue, and the morning acts of the devotee's piety are generally succeeded by deeds of evening criminality. Here the ungodly sensualist finds a new market for profligacy; whilst the incautious female, who, beguiled by the supposed traditionary sanctity of the place, resorts to the unhallowed spot, returns to her paternal home with no other reward than a broken-hearted consciousness of her having fallen a victim to seduction."

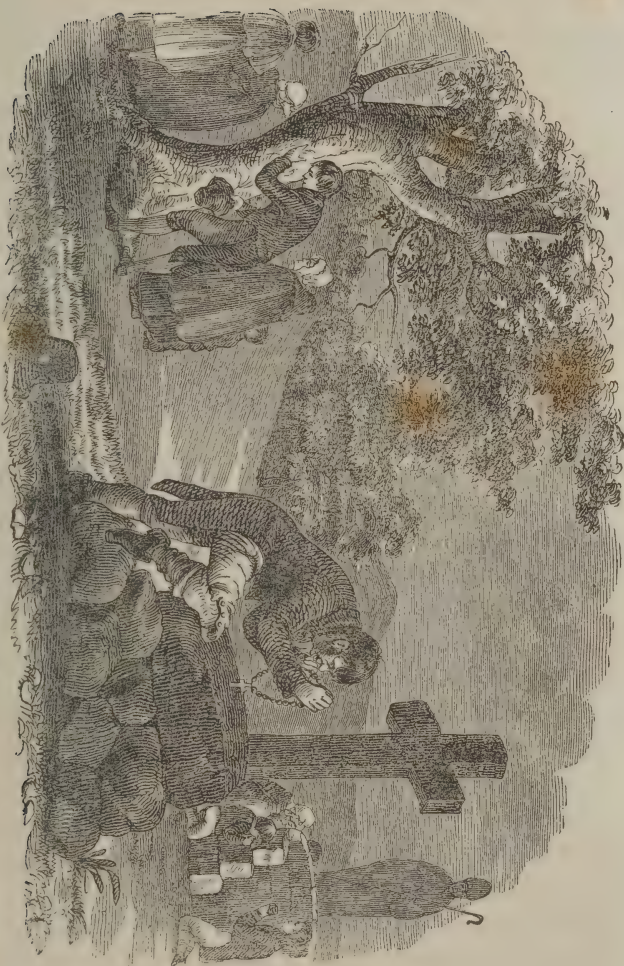
I know of my own knowledge, that crimes increase in proportion to the number of these festivals and mass-saying meetings. The priests impress upon their poor Irish followers the belief, that as their past sins have been forgiven them, they may the more easily commence sinning again, as they can at any time procure forgiveness, either in this world or in the next if they prefer it, by having Masses said for their souls.

We have another instance of the frightful depravity and wickedness of Romish priests under the mask of religion, in Ireland. There are thousands now in New England, who have witnessed what I am about stating. There is in the county of Monaghan, Ireland, a well which is said to have been consecrated by St. Patrick. There is near this well a small heap of stones, surmounted by a large one, having upon it the print of St. Patrick's knee; and on the top of this is a stone cross, which, the Irish Catholics say, was placed there by the saint himself in person. At a distance of forty-nine paces, measured by St. Patrick,—and no mistake, say the Irish priests,—there is an alder-tree which, the Irish assure

us, spontaneously sprung up on the spot where it grows, the moment that St. Patrick's blessed foot trod upon it; which occurred just as he had been landed from the millstone, on which he had sailed over to Ireland. This is no laughing affair, Americans—keep serious; there are hundreds from the county of Monaghan, who can attest the truth of the fact which I state; thousands annually, weekly, and daily visit this blessed well. The pilgrims who visit this place, first kneel at the north side of this well, take off their hats, make the sign of the cross on themselves, salute St. Patrick, repeat fifteen *Paters* and one creed on their bare knees. They then rise up, bow to the stone image of the saint, walk three times around the well, and drink of the water each time at the place where they began; from thence they go to the heap of stones aforesaid, bow to the cross, kiss the print of St. Patrick's knee, and put one of their knees into it; then they go three times around the heap on their knees, always kissing this stone. They next go to the alder-tree, bow to it, facing it from the west; they go three times round it, repeating fifteen *Paters* and one creed.

The most remarkable superstition which is practised in this place is that of the immense pilgrimages to a place called St. Patrick's Purgatory. This is the most diabolical piece of popish depravity and swindling that ever has been practised or tolerated in any civilized country. I know it will be said that I am dealing in fables; there are even Romish priests who will deny the truth of what I state, though they have witnessed them with their own

PILGRIMS AT ST PATRICK'S WELL.—Vol. I, p. 87 & 88.





senses. Will they come forward and do so publicly? If they have not taught their subjects to believe that perjury is no crime when committed for the good of the church, which they usually do when there is a fair chance of escaping the legal consequences,—I will prove them guilty of deliberate falsehood.

St. Patrick's Purgatory, as it is called, is situated in the midst of a lake in the county of Donnegal, in Ireland. The crowds of poor Irish Roman Catholics who visit this place, are immense. The mode of paying a visit to this Purgatory, as prescribed by their priests, is this:—As soon as the poor people come in sight of the lake in which it is situated, they bless themselves by making the sign of the cross, uncover their heads, take off their shoes and stockings, take a cross in one hand, with their beads in the other, and proceed in that condition to the side of the lake. There is always a priest, or some one who acts for him, stationed there ready to ferry them over in a consecrated boat, (to which of course no accident can happen,) and charge a sixpence. They then go to the prior of this purgatory, and ask his blessing and permission to enter; from him they proceed to the altar of St. Patrick, where on their knees, bareheaded and barefooted, they say one *Pat-ter*, one *Ave*, and one creed. After this ceremony, the prior permits them to enter the chapel of St. Patrick, and walk round the altar seven times, saying ten *Ave Marias* and ten *Paters* each time they go round: the first and last time they kiss the cross; but the last, they touch it with their shoulders. I am thus particular for two reasons; first, for the



*edification* of my readers ; and secondly, the ceremonies being in a prescribed form, I cannot deviate from that.

After the ceremonials in the chapel are over, the pilgrims are permitted by the holy prior to visit what are called the *penitential beds*, on which seven saints have slept, and each of which is made of stones. They go round each of these three times, reciting three *Paters* and *Aves* each time ; the pilgrims now enter separately each of those beds, and lie down upon them, counting their beads the whole time. Leaving the beds, they return to the holy well, go into the water, and round some stones which are placed there ; they next go a little further into the water, and round another stone, with their hands lifted up, repeating five *Aves* and five *Paters*. They then return to the chapel, and are obliged to repeat one hundred and fifty *Aves* and fifteen *Paters*.

They are considered now, as a Yankee would term it, pretty considerably purified, and are permitted by the above-mentioned prior to enter the holy cave of St. Patrick, where they are shut up for twenty-four hours, without any refreshments whatever. They are finally released, and allowed to go into the water again, and wash themselves all over. After this purification, the *most holy* Mass is said, and a sermon is preached in the Irish language. Confession of sins to some of the priests attached to this *purgatorial* establishment is deemed essential ; there are several priests whose exclusive business it is to hear the confessions of the pilgrims. Upon those occasions, in consequence of the great numbers who are

obliged to confess, the price is considerably reduced ; but it is never lower than six pence. There is not a single movement made by the unfortunate pilgrims, from the time they embark in the blessed ferry boat which conveys them across to the island in which this purgatory is placed, for which they do not have to pay more or less. It may be supposed that there are many wealthy people among the Catholics in Ireland, who, from sickness or other causes, are not able or willing to make pilgrimages to this *holy* place ; provision is made for such contingencies. A license can be obtained by all such people to procure others to perform the duty for them. A proxy can be obtained, and is considered as available as the original party. Such is the veneration which the poor Catholics of Ireland have for the pilgrims who visit this place, that they go in crowds to meet them on their return home, and go on their knees to ask their blessing. This I have witnessed myself, over and over again.

O Romanism ! Romanism ! as my reverend countryman and brother exclaims, when will your delusions on the poor Roman Catholics of Ireland cease ? When shall the lucrative machinations of a wily priesthood yield before the benign influence of the gospel ? Will the reader allow me to give another instance of popish heathenism and idolatry ? The scene of this, too, is laid in Ireland ; and the truth of what I am about to state can be vouched for by hundreds of Irish Roman Catholics, who are now living in the cities of New York and Boston.

There is a place in Ireland, called Clonmacnoise,

situated a few miles from Athlone, on the borders of Connaught, and on the banks of the beautiful river Shannon. There is a monastery in this place, which was founded by the petty kings of Ireland. The famous Roderick O'Connor, who was king of Ireland about the year 1100, was buried in this place. His name has given to it much celebrity. It has a large cathedral, and is frequented by all strangers who visit that part of Ireland. I have not the least doubt but that many Americans, among others, have visited the tomb of king Roderick O'Connor. In the churchyard which is attached to the cathedral of Clonmacnoise, may be seen two large stone crosses; the largest is about fifteen feet high, and thick in proportion. The most superstitious—and I may say, disgusting—powers are said, by the Catholic priests of Ireland, to belong to this stone. Any man who may be found capable of spanning this large cross, so as to make his fingers meet on the opposite side, is supposed to possess the privilege of giving safe deliverance to women in the hour of child-birth. But how think you, American Protestants, does this extraordinary popish accoucheur exercise his vocation? He is taught how to do so by the priest. He spans the woman during her pains, and gives her three shakes in the bed, in the name of the Father, Son, and Holy Ghost. There are instances where these men are sent for, from every section of the country.

We talk of the benighted heathen; we pray for them; we weep for them; we contribute our money for the purpose of evangelizing them and their country: but have we ever heard, or read, or witnessed

such an instance of heathenish superstition as this, which we see and know is now practised in Ireland by Roman Catholic priests and their followers?

Let me give you another instance of the extraordinary power which is attributed to this large cross by the Irish Catholic priesthood. It is thought that every female who ties a black ribbon round the body of this cross, and afterwards wears it around her own body during her pregnancy, will be safely delivered. Crowds of women may be seen, at the present day, assembling from all parts of Ireland to perform those diabolical ceremonies. There are in the church-yard at Clanmacnoise two other stones, not far from this large cross, to which is attributed the power of curing the lumbago; or pain in the back. The cure is performed by pressing the back against these stones, and so frequently is this remedy applied, that it is said the dimensions of the stone are decreasing by friction. The price which the priests charge for permission to rub the back against these stones, and thereby obtain a cure for the lumbago, or almost any other disease, varies from two pence, to half a crown.

There is another stone in this church-yard containing two cavities, which the priests of that neighborhood—and the fact is believed by every priest in Ireland—say were made by a cow belonging to St. Kieran, one of the patron saints of the place. It seems that the saint had a cow, which escaped from her own pasture, and not having the fear of the law before her eyes, broke into that of a neighbor, who sent her to pound. The neighbor was a heretic, which the cow knew full well, and believing that



all *heretics* were cursed, and of right ought to be cursed and damned, the cow fell upon her knees, and cursed the neighbor who sent her to pound ; and the cavities, heretofore alluded to, were made by falling upon her knees to pronounce the *awful* curse.

There is in the church-yard of Clonmacnoise another stone, called the returning stone. If any individual will go round this stone, repeating a certain number of prayers which his priests may prescribe, and having a Mass said in honor of St. Kieran, it is devoutly believed by every good Roman Catholic that he will return safe and sound from any voyage which he might have undertaken. Many of these poor Roman Catholics from Ireland are now amongst us. I can scarcely reproach them. I detest popery from my heart, and I would caution Americans not against *them*, but against the principles of their religion, and the diabolical machinations of their priests.

By an official report of the Secretary of State to Congress, it appears that the whole number of emigrants from foreign countries, who arrived in the United States during the year ending Sept. 30, 1845, was 119,854. It is to be presumed that a large portion of those foreigners are Roman Catholics, who bring with them very little besides their creeds, their systems of education, and their popish prejudices and idolatrous practices. They are freely received amongst us, and even some of our enlightened Protestants—at least some of those whom we might presume to be enlightened and well informed—come forward at public meetings and tell us, in the plenitude of self-complacency and sang froid, “*that they*







*had read the books of Roman Catholics, examined them, and found them to contain nothing but excellent precepts."* It was only the other day, that a meeting of the *Teachers' Social Union* was held in Boston, where a Protestant clergyman was known to arise and declare that he had "examined the books of the Roman Catholics as taught in their schools, and found that they contained *excellent precepts*." It will not, I trust, be deemed impertinent in me to ask this *Protestant* clergyman and city missionary, what were the books that he examined? What were their respective titles? Does he recollect to find amongst them a book recently written by the Roman Catholic bishop Kenrick of Philadelphia, and entitled *the Garden of the Soul*? Were any of those books written by that Roman Catholic saint Ligori? Did one Escobar write any of those books? Were any of them written by Dens, a distinguished Roman Catholic writer? Did one Le "Soulas du Pecheur" write any of those works, or did he find in them many of those *excellent precepts* which they contain? Did this Rev. *Protestant* clergyman examine whether any of these works to which he alludes, were written by one De La Hogue? Did he find amongst them any of the writings of M. Libri? Has he seen the works of Le Pere Duchene among the Catholic books? Probably not. These might have escaped his notice, or peradventure he forgot all about them. This surely must be the case, or the late Catholic bishop Fenwick, of Boston, more distinguished for his craft and cunning than learning and piety, had ordered his priests to keep these works in

the back ground, and place in his schools in Boston such books as may gull Protestants into a belief that all works used in Catholic schools were of a similar character, and contained *excellent precepts*. It would be well, for the sake of consistency even, if this reverend *Protestant* divine had qualified his approbation of the *excellency* of the precepts taught in Catholic schools. "By their fruits ye shall know them," says a high authority ; and there appears to be no reason why this rule should not be applied to books. If this rule be a correct one, and I presume the Rev. Protestant clergyman will not deny it, we cannot take his word for the *excellency* of those *precepts* which are contained in Catholic books. We must doubt his veracity, or question the accuracy of his judgment. If the *precepts* contained in those Catholic books used in those popish schools of Boston are good and *excellent*, the Rev. Protestant divine to whom I have alluded, pays but a poor compliment to the teachers of their schools, and still a poorer one to the capacity of their pupils ; for he says, almost in the same breath that preceded his unqualified approbation of their books, that he found the Catholic children "were on the Sabbath, as well as on other days, wandering neglected about the streets, corrupting and corrupted."

I must confess that I, at least, am at a loss to understand how this could be the result of inculcating sound morals and *excellent precepts* by competent men. There is a defect somewhere ; either in the *precepts* contained in their books of instruction, or in the competency of the teachers ; and it is the



duty of those who met to discuss the question, "what is our duty in regard to the neglected children of foreign and vicious parents?" to look into the affair.

It was observed by another gentleman at the same meeting, "that if Catholics could be educated in our schools which were neither Protestant nor Catholic, he would risk their religion." I wish the gentleman had explained what he meant by a school that was neither *Protestant* nor *Catholic*. I do not understand it. A Roman Catholic probably could. Bishop Fitzpatrick, and any other Catholic bishop, would say that he meant a Unitarian school. The Catholic bishops of the United States, who recently held a *provincial council*—Rome very modestly looks upon this country as one of her own provinces—would immediately comprehend what was meant by a school neither *Protestant* nor *Catholic*. They would understand it to mean the Unitarian school, where,—as papists say,—nothing but immorality and unbelief was inculcated. It was resolved,—if the reader recollects,—by the unanimous consent of the Catholic bishops of the United States, "that Catholic children should not attend American Protestant schools, which were only places of *immorality and infidelity*." If, said our fellow-citizen at the meeting of the Teachers' Social Union, *Catholics could be educated in our schools, I would risk their religion*. If Father Miller's prophecies for the last five years were fulfilled, we should all be in heaven or elsewhere, and probably some of us may be willing to risk the consequences; but they have not, nor have we any certain evidence that they ever will, during our life time;



though I think that the accomplishment of them is as probable as that Bishop Fitzpatrick, or the Roman Catholic priests of Boston, will ever permit the children of Catholics to be educated in *our schools*. We may invite Catholic children to come to Protestant or to American schools, or even to the *Teachers' Social Union* school; but will they come? We may call them; so we may call the spirits from the deep; but will they come? Not one soul of them, as long as there is a Catholic school or Catholic teacher to be found in Boston. They dare not do it, on pain of excommunication. Ask Bishop Fitzpatrick, or any other Catholic priest in the United States, and they will tell you that the children of Roman Catholics are not allowed by them to go to any school kept by American heretics. They will tell you that American heretics teach and inculcate nothing in their schools but *immorality* and *infidelity*. I use here the language and the very words of the Roman Catholic bishops in the United States assembled in provincial council in the city of Baltimore, only a few weeks ago. Are not the children of Catholics, and their parents too, taught to believe that "no faith is to be kept with heretics?" Does not the Catholic church expressly say in her own language—that very language in which she orders Masses to be celebrated—*nulla fides cum hæreticis*—"No faith is to be kept with heretics." I will do the bishops of the popish church justice in giving them credit for consistency in this respect; and until Protestant clergymen are equally consistent, and equally true to their religion and professions of faith, they scarcely de-

serve the name of Christians, and are no way entitled to respect.

Protestants will pardon me for thus severely censuring some of their clergymen ; but the truth must be told, and I am not the man to suppress it, however harsh it may appear to those who deserve the reproach. Some of these gentlemen may consider me their enemy ; but to this I will only answer in the language of inspiration : "Am I therefore become your enemy because I tell you the truth?"

Do Protestant ministers imagine that the Romish priesthood, after ages of war, controversy, and blood, could peacefully sit down and exercise a concurrent control with them in the education of the human mind ? They whose minds are perpetually haunted with the dark and idle dreams of the infallibility of their church, and their expectations of her universal supremacy, would they, I say, think of permitting the children of their followers to be educated by American heretics ? Never. Though popish bishops are sometimes willing to surrender what they consider abstract right to expediency, which we have seen in their whole history ; though the popish bishop of Boston and his priests may for a moment connive at the attendance of a few of their followers in the schools of American heretics ; still they will yield not an inch of their supposed privileges ; they exercise with a Spartan rigor the full control which they know they possess over the minds and actions of their people, whenever they deem it necessary. The address and audacity of papists towards American heretics is unrivalled. We hear of Athenian address ;

it is almost proverbial; but it is time that this phrase should in future be omitted; let it in future be an obsolete phrase—let *popish address* be substituted in its stead. Who but a papist could persuade Americans that he was the friend of education? Who but a papist could persuade a Protestant clergyman that the books used in popish schools contained *excellent precepts*? or who but a papist would have the audacity to say that nothing was taught in the schools of American Protestants but *infidelity* and *immorality*?

Another gentleman who was present at this meeting of the *Teachers' Social Union*, very handsomely and very beautifully alluded to the sweet simplicity of childhood. I agree with him fully in the simplicity of childhood, and I believe I may venture to say that no one regrets more than I do, that that simplicity, which exists naturally in the Catholic child, many of whom are Irish, should be poisoned in the bud by bad education, or rather want of any education at all. The *sweet simplicity* of childhood is destroyed by that education which is learned from those books that contain *excellent precepts*.

“The bud is bit with an envious worm,  
Ere he can spread his sweet leaves to the air,  
Or dedicate his beauty to the sun.”

There is a weighty and serious responsibility, though little recognized, upon all, especially upon Protestant clergymen, who are permitted to speak at the meetings of the *Teachers' Social Union*, or other public meetings; there is, I say, a great responsibility resting on them: their position lends them a power to give currency to valuable truths

or dangerous errors. They are listened to by many; their speeches and observations are read by thousands; and it is their duty—a primary and sacred duty—to avoid giving currency to error or erroneous views. No man in such a position, be he layman or clergyman, provided he is a good citizen and good man, should speak upon any subject which he does not understand, especially if the subject be such as that of the education of the poor and the vicious, as was the case at the meeting above alluded to. It was improper, incorrect, and otherwise wrong, for any Protestant clergyman to state in a public meeting, that the books used in Roman Catholic schools contained good and sound precepts or christian morals; he might have said that *he* saw no books in the schools of the papists but those containing *excellent precepts*. We might then understand him, and no false impression would have been left upon the minds of his hearers. The impression which this clergyman made upon the minds of all who heard or have read his speech,—if it left any at all,—is, that the system of education adopted in Catholic schools was a good one, and consequently ought to be encouraged.

Will the reader permit me to relate a circumstance which came within my own knowledge, during last week? I happened to be travelling in a public stage in New England, in company with a Catholic priest and seven or eight others, but of what denomination of Christians, or whether they belonged to any, I cannot say, nor have I ever inquired. The priest availed himself of the first opportunity to inform us that he was an Irishman; that he had visited Rome, and was

authorized by his infallible Roman Catholic church to attend to the *spiritual* instruction of all the Catholics whom he might find on certain sections of the railroads throughout New England. He had no idea, in all probability, that there was any one in the stage who understood popery. He talked with great volubility, and, I must say, with some eloquence, on the beauties of his religion and the admirable system of education which it patronizes and encourages. To all this I listened with due attention and respect, though not without occasionally expressing some doubts whether he might not be mistaken. He was positive; *he could not be in error*, for he was *taught by the church*, and *the church was infallible*. Upon my expressing some doubts as to the *infallibility* of the church, which I did, not with view of taking any advantage of him, but to draw him out fairly and honorably upon the question, I asked him for some proof from Scripture to satisfy me and my fellow-passengers that the popish church was *infallible*, and *could not err*. He said he would give it, and poured down upon us a torrent of scriptural texts, which to him were perfectly satisfactory, but insufficient altogether to convince me, at least. Just for the purpose of sounding him, and knowing full well by anticipation what answer I might expect, I asked him what he thought of the Scriptures, or whether they were of themselves of sufficient credit or weight to prove that his *church was infallible*. I asked him whether there was any evidence that the Scriptures were inspired; for, said I, if they are not, in vain do you quote from them to prove the infallibility of your



church. What, Americans, do you suppose was his answer, and that in presence of seven or eight free subjects of a free Protestant government? It was this:—*The Bible is no better than an old, out-of-date almanac; and if it were not for the authority of the Roman Catholic church, which can never err, nobody could or ought to believe it.* Mark this, American Protestants. Here is a Catholic missionary travelling amongst you; going among laborers who work upon your railroads, and mingle among many of yourselves, telling them and you that the Bible, the charter of your moral, and the foundation of your civil rights, signed with the blood of our Savior, and handed down to you by the founders of your constitution, is nothing better than an *old, out-of-date almanac*. See how gulled and duped you are by popish priests. Is not all this your own fault? It was but the other day, that one of your own Protestant city missionaries in Boston told you that he had examined the Bibles and books used in the Catholic schools in Boston, and that he wanted *no better*. Does this missionary want nothing better than an *old almanac*? The Roman Catholic missionary, of whom I have spoken, declared to me—and if necessary I will find the names of others who were present when he made this declaration—that the Bible was nothing *better than an old almanac*. Is this all you want in your schools? Are these the *excellent precepts* to which your missionary in Boston alludes? Have we any more such missionaries as this gentleman? O, if there is another like him,

“Take him and cut him out in little stars,  
And he will make the face of heaven so fine,  
That all the world will be in love with night,  
And pay no worship to the gairish sun.”

This will not do, Mr. Protestant City Missionary ; science is on its onward march. When science is identified with the popish church, it soon dies, and when you receive it from the lips of popish priests, you find it mutilated, paralyzed, and misapplied. There is nothing that is *excellent*, nor of an ultimate moral tendency, taught in popish schools. There is no science or no morality, according to the idea of papists and their teachers, unless both are founded on the belief that the Romish church is *infallible* ; and I repeat it,—for the hundredth time since I commenced writing on the subject of popery,—that the *infallibility* of the church of Rome is one of the greatest delusions that ever took possession of the human mind.

Persuade mankind that the Romish church is infallible, and you give the death-blow to reason. If a man of mind, genius, intellect and acquirements subscribes to this iniquitous doctrine, he forfeits all claim to that glorious title which distinguishes him from every other thing or creature which God has made. *Homo est animal rationale*. Deprive him of the rational, and there is nothing to distinguish him from the brute. He would be then a mere animal, without any distinguishing character or a single feature either of mind or body, which could entitle him to what he now is, a little below the angels. I will admit that the church of Rome has many external attractions ; her music, her altars, and her gaudy

dresses are pleasing to the senses ; the external decoration, and even configuration, looks beautiful, and almost divine : but there is in the body of popery something that is bad, destroying, and crashing ; its heart is bad, corrupt, and corrupting ; it reminds me of that passage in Shakspeare :

“ O serpent heart, hid with a flowering face !  
Did ever dragon keep so fair a cave ?  
Beautiful tyrant ! fiend angelic  
Dove-feathered raven ! wolfish-ravening lamb !  
Despised substance of divinest show !  
Just opposite to what thou justly seem'st !  
A damned saint ! an honorable villain !  
O Nature, what hadst thou to do in hell,  
When thou didst bower the spirit of a fiend  
In mortal paradise of such sweet flesh ?—  
Was ever book, containing such vile matter,  
So fairly bound ?—O, that Deceit should dwell  
In such a gorgeous palace !”

I will also admit that some of the arguments used by Romish priests in defence of their church and doctrines are extremely plausible, and seldom fail to make a strong impression upon their Protestant hearers. If a popish priest is asked whether he believes that all Protestants are to be damned, he will answer in the negative, or give an evasive answer, which amounts to the same. Perhaps it is well here to give a specimen of those answers. If you ask whether Protestants are all to be damned, a Romish priest will say, no ; because, they may belong to the body or *soul of the infallible church* ; they may belong to the body by an outward profession of faith, or they may belong to the soul by simply wishing to do right ; in either case they might be entitled to salvation.

Thus they leave Protestants in doubt as to what the belief of the Romish church is, in relation to the future condition of Protestants. I understand full well this species of popish sophistry. When I put the question to my fellow-traveller, the priest, whether Protestants were to be damned indiscriminately and collectively, he replied in the usual slang, they are, unless, perhaps, they may belong to the soul of the church. This answer was not sufficient for me, and not wishing to give this priest the advantage of a sophistical evasion of the point at issue, and thereby make a false impression upon the minds of our fellow-passengers, I put the question to him precisely in the following words:—Suppose all who are now in this stage are Protestants; suppose further, that not one of us belongs to the body or soul of the Roman Catholic church; and suppose we are all guilty of no other crime than not believing in her *infallibility*; I ask you, sir, in the name of my fellow-passengers, and as an act of courtesy to myself, whether we are all to be damned, according to your belief. His answer was, Certainly, sir; the church, which *cannot err*, has declared it so, and not one of you can be saved. The church is built upon a rock, and the gates of hell cannot prevail against her, which would be the case if there was any salvation beyond the pale of the Catholic church. To this infamous doctrine I replied, You must be joking, sir; for if I believed these were the doctrines of the Roman Catholics, although I am fond of peace, and respect the laws of the land, I would be the first to take up arms for the purpose of removing every

Roman Catholic beyond the boundaries of the United States. His answer was, You cannot do it. Protestants tried that before. Did they not burn our churches in Philadelphia, and did not Dr. Beecher of Boston instigate and head a mob to burn the convent in Charlestown? I fear I evinced some impatience at hearing this infamous charge made by a foreign hireling against this zealous and eloquent Christian orator. I indignantly flung back the accusation in the teeth of the accuser; assuring him, in language which I now wish had been more courteous, that the charge was false; that I had the pleasure of a slight personal acquaintance with Dr. Beecher, and he was well known to me by fame, and that I would not believe him to be guilty of any act unworthy of a man of honor or a sincere Christian.

This is not one of the *old lies* with which, according to the papist, my books and statements are filled; there were several witnesses, and I must say that the priest, with whom I was conversing, was one of the best informed Irish Roman Catholic priests I ever met in the United States. Had I not been present, the impression which this gentleman would have left on the minds of his fellow-passengers might have been so deep that it would take the balance of their lives to remove it. But between this popish priest and myself, it was tuck against tuck, and I am fully satisfied with the consequences.

I must return to the Mass, and will observe here, that in Masses for the dead, the prayer—at the conclusion of which, on page 80, I digressed from the subject—is said; but the water is not blessed. The



practice of offering Masses has no sanction in the Scriptures. This will appear plain if we turn our attention to Matt. xxviii. 20, "Teaching them to observe all things whatsoever I have commanded you ; and lo, I am with you alway unto the end of the world. Amen." If Masses for the dead were necessary, is it not strange that the apostles should never have mentioned the fact? They frequently speak of praying for each other, but never speak of prayer for the dead. As to blessing the water, to which I have alluded, it would be a waste of time to make any comments upon it. Masses for the dead are said for the purpose of relieving souls from what papists call *purgatory*, or a place to which, they say, they are temporarily consigned for the commission of sins, and cannot be liberated for sometimes thousands of years, without masses being said for their relief. It is a satanic invention, instituted solely to fill the coffers of the papal treasury.

In the notice I am about to take of the Romish doctrine of *purgatory*, I will quote an article from a work published recently in Ireland. It is entitled "The Appeal of a converted Roman Catholic Priest to his former Parishioners." And an admirable appeal it is ; but I am not going to criticise the work, though I wish sincerely that every Catholic in this country, especially the Irish, could read it attentively.

"Purgatory is one of the most unscriptural dogmas and pick-pocket doctrines in the Romish church. It is a source of the most lucrative finance to the priests, and serves as an endless apology for ecclesiastical traffic. In fact, it is a doctrine without a Savior ;

for it substitutes self-satisfaction in the place of a Savior's atonement, and establishes the priest as the temporary dispenser of joy or sorrow, of relief or punishment, to the soul. To enforce the admission of such a belief is to make an indirect accusation against Christ; for it represents him as instituting a doctrine whose rigors and relaxations are awarded in proportion to the riches or poverty of the individuals. A rapacious priesthood, not content with fleecing its poor deluded followers upon earth with this doctrine, pursues the devoted victims beyond the grave, and converts the imaginary sorrow of a delusive purgatory into the most prolific source of pecuniary profit. Should such a place exist, then the rich man may compound with the priest for ages of misery, whilst the poor man must sink under the afflicting thought of having nothing to pay in mitigation of purgatorial torments, and thus, contrary to the Scriptures, purgatory assumes a more favorable aspect for the rich than the poor, and reverses the ordinance of the gospel, which promises salvation "without money and without price."

'The doctrine of purgatory first originated amongst the Egyptian idolaters, and was borrowed from them by the Greeks and Romans. The pecuniary advantages of such a doctrine were easily observable, and priestcraft became soon convinced that its introduction into the church would serve as a rich and inexhaustible source for ecclesiastical traffic. What the avariciousness of men could not at once accomplish, the ignorance and superstition of the times aided in its attainment. The influence of the popes was not

dormant on the occasion, for, as popedom easily perceived that purgatory would be one of the brightest gems in the papal crown, it formed no exception to such an extension of its power, and hence it is that the belief of purgatory was first introduced into the Romish church under the auspices of Pope Gregory, in the sixth century. An ignorance of scriptural knowledge, the wild ravings of a fanciful imagination, and superstitious notions of a weak intellect, are the only apologies that could be offered for Pope Gregory's adoption of such a doctrine. The writings of this infatuated ecclesiastic, upon the doctrine of purgatory, abound with narratives of the most legendary nature. He speaks of some souls being purged in the air; others in water; more with the smoke of baths; whilst others were represented by him as appearing from purgatory, and crying out for masses for their relief.

‘Purgatory rests upon the most unscriptural grounds that human ingenuity could select, and chooses in aid of its pretensions an imaginary distinction which the Roman Catholic Bible by no means recognizes. It is established for purging away what are called venial sins. Here it may be necessary to apprise some of my readers, that the Romish church adopts a most accommodating distinction with regard to sins, some of which they call *mortal*, and others *venial*. A venial sin is a less offence to God, which does not deserve hell. It is for purging away venial sin that purgatory is established. Now, gentle reader, mark the inconsistency of the Romish doctrine in this respect. Roman Catholics admit that the blood of

Jesus Christ cleanseth from mortal sins, but will not allow it to cleanse from venial sins, as they establish a purgatory for the cleansing of the latter—as much as to say, that the blood of Jesus cleanseth from the grievous sin, but cannot do so with regard to (what Romanism calls) the venial or trifling sin. This reminds me of an anecdote told of Sir Isaac Newton. Sir Isaac had a favorite cat, that disturbed him with squeaking and mewling during his hours of study. In order to get rid of this annoyance, Sir Isaac ordered his servant to cut an opening in his room door, to afford free ingress and egress to the animal, to and from his room. The servant obeyed the direction of the master. Sir Isaac, seeing the aperture, remarked to his servant, that as the cat had a kitten, it would be also necessary to make a second opening for her ; as much as to say, that the aperture which gave a free passage to the large cat, would not admit the small one. My readers must naturally see the application ; as no reason can be given why the blood of Jesus, which cleanseth from mortal sin, should not also cleanse from a venial sin, especially as the Roman Catholic Bible says, “The blood of Jesus cleanseth from all sin,” 1 John i. 7.

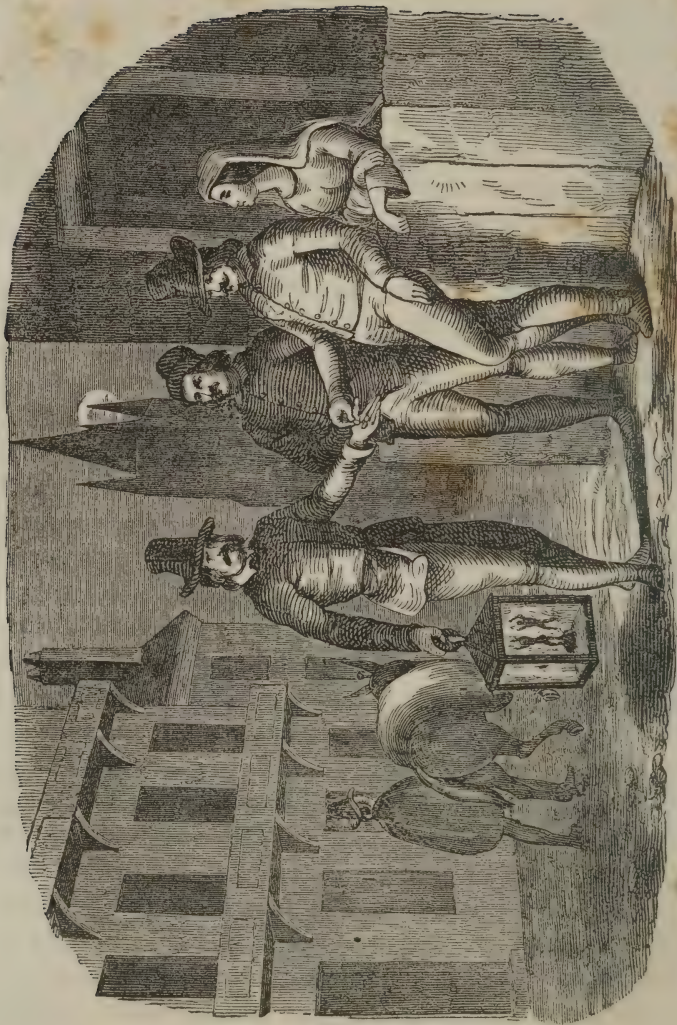
‘The distinction of venial and mortal sins is both gratuitous and unscriptural on the part of the Roman Catholics ; for their Bible says, “All liars shall have their part in the lake which burneth with fire and brimstone,” Rev. xxi. 8 ; from which it appears that the trivial liar, as the Roman Catholic church would say, will have his part in the lake as well as the notable liar. Again : “Cursed is every one that continu-

eth not in all the things that are written in the book of the law to do them," Gal. iii. 10. As every one, then, is cursed that doeth not every thing of the law, consequently no sin could be counted venial in the sight of God. The transgression of our first parents was apparently trivial in its nature. Roman Catholics would call it venial; as it neither injured a man's neighbor, nor was it, according to human estimation, a hardened transgression of God's law. But it brought universal death to the children of Adam, and its awful consequence should be to us an ever-warning monitor, that in the sight of a pure and holy God, no sin is venial.

'Purgatory is a most prolific source of superstition; so that it may be justly asserted, that where the belief of purgatory is most prevalent, there the superstitious notions of the people are the most gross and numerous. If a parent has lost a child, and fancy depicts him in a dream, the immediate conclusion is, that the soul is in purgatory, and that a mass is required for its relief. If the nightly thought or the solitary moments of a distempered imagination should bring before the mind the supposed apparition of a deceased friend or relation, fancy becomes a substitute for reality—the report is spread, the alarming news is communicated, the friends of the deceased confer together, and unite in the opinion that the soul is in purgatory, and that holy masses are required for its purgation. Hence it is that Ireland became so infested with the superstitious notions of enchantments, ghosts, hobgoblins, and various other fictions of mid-day and nightly spirits.







COLLECTING MONEY FOR SOULS IN PURGATORY.—Vol. I., p. 113.

‘Again, where the belief of purgatory is most prevalent, the impositions upon the public are most indecent and exorbitant. In Spain, the effects of this doctrine are carried to a great excess. There, upon each evening, a church bell tolls, called “Las Animas,” or “the souls.” A man having a large lantern, with a printed glass representing two naked persons in flames, takes his public rounds, addressing each person in these words, “Remember the holy souls! brother, remember the holy souls!” Few refuse the petitioner, who acts as agent for the souls in purgatory, patrolling the streets every evening, and never failing to visit the inns where the travellers intrust their safety from robbers, and where they are ready to make some pecuniary acknowledgment for past favors, or to engage protection in future dangers.

‘But why need I travel into other lands for a description of the sacrilegious imposts arising from this unscriptural doctrine, when our own country furnishes sufficient materials for my subject? In New Orleans there are three-day masses, all-souls days, and various ecclesiastical societies for the souls in purgatory. A three-days’ mass is one that is celebrated upon the burial day of the deceased. If the deceased were poor in circumstances, a private mass, or what is the same, one mass, is celebrated on the occasion. For this the priest receives from two and six pence to ten shillings, according to the custom of the parish. If the poverty of the deceased were such as that the usual demand for the mass could not be obtained, then a handful of *blessed* clay, accompanied with a charge of a shilling, or one and six pence, must act

as a substitute for the *sacrifice*. If the deceased were comfortable in circumstances, then a HIGH or chanted mass is offered. In this instance, a number of priests congregate together, while each receives from seven and six pence to a pound for assistance. When a month elapses after the death of the individual, another mass, called "the month's mind," is gone through; the same number of priests as officiated upon the day of interment is collected, and each again receives the sum before mentioned for his part of the performance. The luxuries of the table are the finale of this heathenish ceremonial. A most sumptuous dinner is prepared—a profusion of meats, varieties of fowl, and all the delicacies of the season, decorate the festive board. Whisky-punch is distributed in abundance, whilst a few bottles of wine are now and then introduced as digestive stimulants for the priests. Such an unnatural display, at so unseasonable a time, would force the impartial observer to conclude that their reverences expected the relief of the departed soul rather through the interference of unrestrained licentiousness, than the voice of prayer.

‘For the souls of the rich there are also anniversary or annual masses offered; the same routine of expenses is incurred at this period, as at the month’s mind, and the same number of priests is in attendance. A luxurious dinner is the finale on this, as well as on the preceding occasion; and hence it is, that owing to the wily and systematic arrangements amongst the Romish clergy, there are several parishes where one half the priest’s time is occupied in the offering of monthly and annual masses for the de-



ceased, and in the feasting on the monthly and annual breakfasts and dinners given on the occasion.

‘This doctrine of purgatory furnishes the priests with another inexhaustible source of fraud upon the public. I mean, the doctrine of intention. The word *intention*, in the Romish church, means that the priest would offer his mass according to the intention of the individual paying. For such intention the priest receives from two and six pence to five shillings, in proportion to the means of the friends of the deceased. Many priests never think of discharging these intentions, though paid for them;\*

\* The case of the Rev. Mr. Curran, lately parish priest of Killybeg, in the county of Westmeath, and with whom I was personally acquainted, bears sufficient testimony to the correctness of my statement. This Rev. individual, whose death was but a few months ago announced in the public prints, bequeathed to the Rev. Dr. Cantwell, of Mullingar, £300 to be expended on masses (at 2s. 6d. each) for such intentions as he (Mr. Curran) had neglected to discharge. From this it appears by arithmetical computation, that the Rev. Mr. Curran died owing two thousand four hundred masses, most of which, (as must necessarily be presumed) were to be offered for souls in purgatory. Now, gentle reader, allow me to tell you, that had the Rev. Mr. Curran survived, he would require more than twenty years to discharge the last of his intentions; for as priests are allowed to offer only two masses on each Sunday and holiday, and but one on week-days, and as the masses offered by the parish priests on those festival days must be offered for the general benefit of the congregation, and as the masses at stations (which engross a great portion of the priest’s services throughout the year, must be offered for the particular benefit of the family at whose house the stations are held; it would therefore follow, that the Rev. Mr. Curran would require a period of at least twenty years to discharge his debt of masses. O, abominable notion to suppose that the Lord Jesus Christ would institute a doctrine whose rigor or relaxation of punishment to a soul, was to depend upon the whim or caprice of the Rev. Pat. Curran!!



whilst others of them discharge eight or ten at one mass, for the mere purpose of afterwards acquainting their customers that they discharged their duty.

‘The custom of offering three-day, monthly, and annual masses for the dead, is of heathenish origin; for even Flavius Blondus, a strict Roman Catholic, was forced to admit that the heathens had similar sacrifices, and hence he said, “The pagans, believing that the dead were relieved by the sacrifices and suffrages of the living, offered sacrifices for them in nine days after the funeral honors; and this sacrifice they called the ‘novendiale,’ or nine days’ mind. We do the same thing,” says he, “by celebrating the divine office for the souls departed, either on the seventh day, or at the end of the twelve months.” Polydore Virgil, another Roman Catholic, says, “It is from the heathen ‘sacrum novendiale,’ that we took the custom of performing service for the dead the seventh day after the funeral ceremony.” Again, in the 9th chapter of his 6th book, he says, “They (meaning the heathens) performed an anniversary sacrifice for the dead.”

‘Purgatorial societies are established in almost every parish in Ireland, and tend much to swell the revenues of the priesthood. Even the city of Dublin, with all its boasted intelligence, has within the precincts of each parish a society of this superstitious nature. Ecclesiastical benefits, indulgences, and various other allurements, are held forth to induce individuals to swell the number of the order; whilst a penny a week, and some money in advance, are the quested damages for being constituted one of its

members. All this money is handed over to the priest to relieve the suffering souls in purgatory.

‘Another pecuniary advantage for the priests, connected with this doctrine of purgatory, is an annual offering-day, called All Souls’ Day, and held on the 2d of November. The Roman Catholics make their offerings upon this day, in the same manner as at Christmas and Easter, and give from a shilling to a pound, in proportion to their circumstances. I have known several parishes, in some of which I officiated as a Romish priest, where, in addition to the general offerings upon All Souls’ day, persons are obliged to give a liberal stipend in order to have the names of their deceased relations enrolled in the parish book, and their souls recommended to the prayers of the congregation. The festival of All Souls is of heathenish origin, and was formerly celebrated by the heathens in the month of February. It is called by Plutarch the feast of purification, because upon this festival all the dead are supposed to be purified from their sins with sacrifices. It was translated by the Romish church from the month of February to the 2d of November, through the hope (I presume) that a change of time might create a change of opinion as to its not having been of heathenish origin.

‘Though many conjectures have been formed in the Romish church as to the localities of purgatory, still nothing definite has been decided on this subject. Some say its situation is in this world, and assign mount Vesuvius and Etna as its entrance ; others assert that it is in the other world, whilst many agree in placing the imaginative abode under our terrestrial

globe, between earth and hell. The Romish divines, however, who had such differences of opinion as to the site of purgatory, are less varied in their notions with regard to the matter and nature of the torments; for St. Thomas Aquinas gratuitously tells us, "not only that it is a fire in which the souls are tormented, but that the fire which torments the souls in purgatory, and the damned in hell, is the same;" and Bellarmine, another Catholic divine, says, that "Almost all the holy fathers have agreed that the fire for the souls in purgatory and the damned, is the same."

'I shall now show this doctrine to be of heathenish extraction, and will fearlessly assert that there is no one who has received the blessing of a classical education, but must acknowledge not only the conformity, but even a perfect parity, between the supposed heathenish purgatory of former times, and the Romish purgatory of the present days.

'Homer, the Greek poet, who lived nine hundred years before Christ, evidently refers to a purgatory, where he describes Achilles as telling Ulysses that he would prefer being a rustic on earth working for hire, rather than have a large empire over all the dead. Socrates, a Grecian philosopher, who lived about four hundred years before Christ, is recorded in Plato's *Phædo* as having said, that "Some souls, after their departure from the body, hover about sepulchres, there to be punished; and that some, after having gone through various punishments, shall be purged and absolved, and after certain periods shall be freed from their punishments." Plato, who was a disciple of Socrates, and also a Grecian philosopher, is men-

tioned by Eusebius as believing in a middle state, where some souls suffered for a time, before they were translated into Elysium, or the abode of joy and repose. Virgil, the Roman epic poet, who lived about twenty years before Christ, refers to a purgatory,\* when he describes the ghost of Palinurus as appearing to Æneas, and begging of him to alleviate his sorrows ; whereupon he is acquainted by the sybil that sacrifices would be made to appease his manes. The same poet describes† the different punishments that souls endure in the middle region before they could enter the habitation of joy. Ovid, the Roman elegiac poet, who flourished a few years after Christ, refers to purgatory, as may be easily observed from his description‡ of the ghost of Remus appearing to Romulus, and begging of him to get an anniversary offered for his repose. Such was the belief of those heathenish philosophers and poets with regard to a middle state, and such were the notions from which the Romish doctrine of purgatory originated. I shall conclude this part of my subject with an extract from the works of Polydore Virgil, a bigoted Italian and Jesuit of the sixteenth century, and whose authority must naturally be doubly appreciated on the present occasion. “ The custom of praying for the dead is of ancient date. They (meaning the heathen) performed an anniversary service, that is, they offered sacrifices every year in honor of the dead ; and thus it is that we observe the same ceremony for the salvation of the dead.”§

\* Æneid. lib. vi. ver. 379.

† Æneid. lib. vi. ver. 740.

‡ Past. lib. v.

§ Lib. vi. cap. 9. De inventoribus rerum.

‘I know there are many Catholics, who, from the observations I have just made, would argue that as the heathens believed in the doctrine of a purgatory, therefore it must be a natural doctrine; and being a natural doctrine, therefore it must be right and true. If this mode of arguing were correct, then mankind would be perfectly justified in imitating all the abominations of heathenism; then ought we to imitate the example of the goddess Bellona’s followers, who drew their blood by cutting and flagellating themselves, and afterwards carried it in their hands to sprinkle their idol with it, and all this because they imagined it *natural* and *right* to do so. Then ought we, in imitation of the heathens, to offer human sacrifices to the gods, because they believed it *natural* and *right* to do so. If the above mode of argument were true, then ought we to burn children alive in our valleys, as the heathens did in the valley of Gehenna, near Jerusalem, because they thought it *natural* and *right* to do so in order to appease their god Moloch. But, my friends, such a mode of argument is absurd; for though the heathens followed their abominations, still we should not conclude that it was natural and right that they did so, and that we ought to imitate their example; and for the same reason, though the heathens believed in a purgatory, we should not consider it natural and right that they did so, nor should we follow their example. When I was at Maynooth, I heard my professor say that the heathens’ belief in purgatory was the strongest argument of the existence of such a place!!

‘I shall now advert to the texts of Scripture brought



forward in support of the doctrine of purgatory, and shall clearly prove that these texts have been strained, perverted, and completely misapplied. The first is the 32d verse of the twelfth chapter of Matthew. In this text our Savior says, "And whosoever shall speak a word against the Son of man, it shall be forgiven him; but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor the world to come." Now it is quite absurd to suppose that our Savior referred in this passage to such an imaginative place as purgatory: for all must admit (according to the distinction of mortal and venial sins) that a sin against the Son of man (who is Jesus Christ) must be a mortal sin, and that a sin against the Holy Ghost is considered a greater mortal sin. But according to the popish doctrine, purgatory is established for purging away venial sins and not mortal sins, and therefore it cannot be a purgatory our Savior alludes to, in the text quoted.

'Again, to simplify this subject, let me suppose a person has committed a most enormous offence against the laws of England, and that the lord lieutenant said, It shall not be forgiven, neither in Ireland nor England, would any one be so irrational as to argue that the lord lieutenant meant to insinuate from this mode of expression that there was a middle place where the crime might be forgiven? and who for the same reason could presume to assert that because our Savior said a sin against the Holy Ghost shall not be forgiven, neither in this world nor the world to come, that therefore he alluded to a middle place of forgiveness?

‘The meaning of the text is this : Our Savior refers to the impossibility of a sin against the Holy Ghost being forgiven either in this world or the next. As much as to say, it will never be forgiven. This meaning of the passage perfectly coincides with the parallel text, Luke xii. 10, where it is said, “And whosoever shall speak a word against the Son of man, it shall be forgiven him ; but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven.” And again, this meaning is in perfect accordance with another parallel text, Matt. xii. 31, “But blasphemy against the Spirit shall not be forgiven.” Bellarmine, a Roman Catholic ecclesiastic and historian of the sixteenth century, admits that purgatory cannot be proved from this passage of Matthew xii. 31.

‘The next text brought forward in favor of purgatory, is taken from St. Paul’s first Epistle to the Corinthians, iii. 15. But I shall here annex the three preceding verses, in order that the true meaning of the fifteenth verse may be more clearly understood. The twelfth and thirteenth verses say, “Now, if any man build upon this foundation (meaning Jesus Christ) gold, silver, precious stones, wood, hay, stubble ; every man’s work shall be made manifest ; for the day of the Lord shall declare it, because it shall be revealed by fire, and the fire shall try every man’s work of what sort it is.” The fourteenth verse says, “If any man’s work abide which he hath built thereupon, he shall receive a reward ;” and the fifteenth verse says, “If any man’s work burn, he shall suffer loss ; but he himself shall be saved, yet so as

by fire." It is from this fifteenth verse that Roman Catholics wish to deduce an argument in favor of purgatory.

'Now, my friends, upon your attentive perusal of the entire passage, you will easily perceive that no argument can be adduced from it in support of purgatory ; for, in the first place, you may observe that "every man's work" must be subjected to the fire spoken of in this passage. But those who die in mortal sin cannot be subjected to this fire ; for, according to the popish doctrine, no one goes to purgatory but those who die in venial sin. Therefore, purgatory cannot be adverted to in this place ; for the passage says, "every man's work" must be subjected to the fire spoken of.

'Secondly, it is said in the latter end of the thirteenth verse, "The fire shall try every man's work of what sort it is." From this you perceive that the fire spoken of, is for trying or proving every man's work, and not for purifying the soul ; and therefore it cannot be purgatory which is meant here ; for purgatory, according to Romish doctrine, is intended for purging or purifying the souls, and not for trying or proving man's work, "of what sort it is."

'Thirdly, it may be necessary to remark, that the apostle speaks in a figurative sense through the entire passage I have quoted ; and hence it is not a real but an imaginative or supposed fire he alludes to ; for he speaks of the works of the ministers of the church. Some of those works he calls gold, silver, and precious stones ; and others of them he denominates by the titles of wood, hay, and stubble. Now, my

friends, you must be well aware, that it would be absurd to suppose that the apostle looked upon the works of the ministers of the church as if they were really gold, silver, precious stones, wood, hay, or stubble, and hence it is equally absurd to suppose that these works of gold, silver, precious stones, &c. would be subjected to a real fire; and therefore we must naturally conclude that it is a figurative, and not a real fire, such as is called purgatory, that the apostle alludes to.

‘Lastly, you may perceive from the words of the fifteenth verse, that it is not a real, but an imaginative or supposed fire that the apostle refers to; for he says, “but he himself (meaning the minister) shall be saved, yet as by fire;” which is the same as if the apostle had said, But himself (that is, the minister) shall be saved as if it were by fire; which mode of expression is quite different from saying that he was actually to be purified by fire, as the doctrine of purgatory would have it.

‘The next passage Roman Catholics allude to, in favor of purgatory, is taken from Matthew v. 26. “Amen, I say to thee, thou shalt not go out from thence, till thou pay the last farthing.” The place spoken of by our Savior in this passage is evidently hell, and not purgatory; as may easily be believed from the preceding verse, which says, “Make an agreement with thy adversary quickly, whilst thou art in the way with him; lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.” According to this 25th verse, it is plain our Savior adverts

to the necessity of our being reconciled to each fellow-creature whilst "we are in the way;" that is, whilst we are on earth: for, if we be not reconciled, we must be cast into prison hereafter. Now, my Catholic friends, you allow that if a person dies in a state of enmity with a fellow-creature, he dies, according to that doctrine, in a state of mortal sin, and therefore goes to hell, and not to purgatory; and hence it consequently follows that it is hell, and not purgatory, our Savior adverts to, in the 26th verse, which is a continuation of the meaning of the *prison* spoken of in the 25th.

' Catholics may naturally inquire of me, then, how am I to explain that part of the 26th verse, where our Savior says, "Thou shalt not go out thence, till thou pay the last farthing." The word *till* should be understood in the sense of *never*, as much as to say that the person our Savior alludes to, in this 26th verse, could never leave the prison. The word *till* means *never* in various parts of the Scriptures; for instance, in Gen. viii. where it is said that Noah sent forth a raven out of the ark, which raven, as the 7th verse mentions, "did not return *till* the waters were dried upon the earth," that is to say, *never* returned. Again, in 1 Cor. xv. 25, it is said, "For he must reign (meaning Christ) until he hath put all enemies under his feet." But his reign shall never cease; therefore the word *until*, in this passage also, must be received in the sense of *never*. Again, the Lord is introduced, (in Isaiah xli. 4,) saying, "I am till you grow old."\* But God will never cease to

\* Or, as the Douay Bible reads, "Even to your old age I am the same."



exist ; therefore the word *till*, in all these passages, must be understood as meaning *never* ; and hence it should be also received in the same sense in the passage where our Savior says, "Thou shalt not go out from thence till thou pay the last farthing ;" as much as to say the transgressor should never go out of the prison : and hence it is *hell*, and not *purgatory*, that is alluded to in the passage I have quoted.

' The next passage Roman Catholics refer to, in favor of purgatory, is taken from 1 Pet. iii. 19 ; but I shall also give the 20th verse, that the true meaning of the 19th may be the more easily comprehended. The 19th verse says, "In which also (meaning the Spirit) he (that is, Christ) came and preached to those spirits which were in prison ;" the 20th verse says, "who in time past were incredulous."

' Now, my friends, the prison spoken of here could not be *purgatory* ; for none, according to Roman Catholic doctrine, can go to purgatory, except those who die in venial sin. But no one would attempt to say that our Savior died in venial sin ; and therefore (according to Romish doctrine) it could not be the prison of purgatory our Savior went to preach through his *spirit*.

' Again, the 20th verse describes the persons that were preached to in prison. They were those, "who (as the Catholic Bible says) in time past had been incredulous." Now, to be incredulous, is to disbelieve in the doctrines preached ; and to disbelieve in the doctrines preached, is to be guilty of a mortal sin, (as you call it.) But those who die in mortal sin go to hell, and not to purgatory ; and

therefore the prison spoken of here could not be purgatory.

‘ You will naturally inquire of me now, who, then were the *spirits* preached to, and what is the prison spoken of, in the 19th verse? The *spirits* spoken of (as your own Bible testifies) were those that lived in the days of Noah, but who disbelieved Noah when he preached to them repentance and salvation through Christ, for which disbelief they were cast into hell: and this is the prison in which the spirits were, when St. Peter was writing the 19th verse; therefore the 19th verse by no means proves the existence of such an imaginative place as purgatory.

‘ The next text of Roman Catholics in support of purgatory, is taken from the 2d book of Maccabees, xii. 43, where it is said, “ And making (that is, Judas Maccabeus) a gathering, he sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead.” Now, in the first place, these books of the Maccabees are not canonical, but are complete forgeries, and were composed by monks in the dark and leaden ages of the church, as may easily be collected from the following circumstances:—First, because Melito, bishop of Sardis, who lived in the second century, and was the first Christian writer that gave a catalogue of the books of the Old Testament, did not make the slightest reference to such books as the Maccabees; and, secondly, because the council of Laodicea, which gave in the year 364 a catalogue of the canonical Scripture, did not refer to such fictitious documents as the Maccabees. And again, that they are

not inspired works, is evident from the words of the author, who says in the last chapter and last verses of the Maccabees, "I will here make an end of my narration, which, if I have done well, and as it becometh the history, it is what I desired; but if imperfectly, it must be pardoned me." Here the author speaks of his liability to imperfection, which would not be the case if he supposed himself under the effect of inspiration when writing. Lastly, these books show their inconsistency, in attributing the death of Antiochus to opposite causes: first, by asserting in the first book of Maccabees, vi. 13, that king Antiochus took to his bed through grief, and died there; whereas in the second book of Maccabees, i. 13, it is said he was slain in the temple of Nanea by the priests!!

'Now let us come to the text in the Maccabees, from which Romanists endeavor to prove purgatory. It is this:—"And making (that is, Maccabeus) a gathering, he sent twelve thousand drachms of silver to Jerusalem, for sacrifice to be offered for sins for the dead." This passage cannot prove purgatory, for all the persons adverted to here were slain for the crime of idolatry, as the preceding passage mentions. But idolatry is a mortal sin, and those dying in mortal sin go to hell, and not purgatory; therefore purgatory cannot be adverted to in this passage.

'Having exposed the absurdity of these arguments upon which Romanists found the imaginative existence of a purgatory, I shall now, (with God's blessing) produce from the Romish Bible some of the plainest texts that are totally subversive of such a

doctrine. I shall first commence with the Old Testament. In Psalm xlviii. (49 in our version) 7, 8, it is said, "No brother can redeem, nor shall man redeem; he shall not give to God his ransom, nor the price of the redemption of his soul." These words would not be true if such a place existed as purgatory; for Romanists believe that the souls there can be relieved by masses, offices, &c., all of which must be purchased with money.

'The book of Wisdom, (which the Romish church holds as canonical,) speaking of the righteous or just that die in the Lord, says in the 3d chapter and 3d verse, "But they are in peace." Again, in the 9th verse of the same chapter, it says, "They that are faithful in love shall rest in him: (that is, in the Lord) for grace and peace are to his elect." But if the souls of the just were to go through such an ordeal as purgatory, it would be absurd to say that they were in peace and rest after their departure from this life. Again, it is said in the same chapter, "and no torment shall touch them;" that is, the souls of the just; which mode of expression would be also preposterous, if purgatory existed. In Ecclesiastes xi. 3, it is said, "If the tree fall to the south or to the north, in what place soever it shall fall, there shall it lie." But this would not be the case if such a place as purgatory existed; for then the soul would remain like Mahomet's coffin, suspended in a middle place between heaven and earth. Isaiah (lvii. 2) ascribes peace and rest to the just man immediately after his departure out of this life, which would be quite erroneous if such a place as purgatory

existed. In Ecclesiasticus xxxviii. 23, (which book, according to Romanists, is held canonical,) it is said, "When the dead is at rest, let his remembrance rest." Again, in Jeremiah xxii. 10, it is said, "Weep not for him that is dead, nor bemoan him with your tears." Now the advice contained in those two passages would be quite ungodly, if such a place as purgatory existed, or if the souls detained there would be relieved by prayers, alms, deeds, penances, acts of supererogation, &c. Again, in the fourth book of Kings, xxii. 20, (but second book according to our version) the Lord is described as thus addressing Josiah, "Therefore I will gather thee to thy fathers, and thou shalt be gathered to thy sepulchre in peace." Now, if such a place of torments as purgatory existed for the just, (as it is the just alone, according to Romish doctrine, that go there,) then the Lord would be misrepresented as saying, that he would gather Josiah to his fathers in peace; for if purgatory existed, it would not be peace, but torment, he would gather him to.

'Such are the plain texts of Scripture from the Old Testament in your own Bible, against the doctrine of purgatory. I shall now select a few passages from the New Testament.

'In Romans viii. 1, it is said, "Wherefore there is now *no condemnation* to them who are in Christ Jesus." But if a purgatory existed, there would be *some condemnation* for them who are in Christ Jesus; and therefore, that the apostle Paul may not be considered as a *liar*, it is evident, from the above quotation, that no such place as purgatory exists.



‘ Again, it is written in St. John’s first Epistle, i. 7, “ And the blood of Jesus Christ his Son cleanseth us from *all* sin ;” but purgatory, according to Romish doctrine, purges, or what is the same, cleanses from *venial sins* only. Therefore, according to the above passage, purgatory cannot exist.

‘ Again, in Heb. x. 17, the Lord is described as speaking those words of the righteous, “ And their sins and their iniquities I will remember *no more*.” But if a purgatory existed, then the sins and iniquities of the righteous would be remembered ; for the righteous alone, according to Romish belief, go there and suffer punishment ; therefore, that the text may be true, a purgatory cannot exist.

‘ Rom. vi. 23, it is written, “ For the wages of sin is death ; but *the gift of God is eternal life*, through Jesus Christ our Lord.” Now if the apostle supposed that such a place as purgatory existed, instead of saying, *the gift of God is eternal life*, he would have thus written, “ The gift of God, after the souls undergo the pains of purgatory, will be eternal life ;” therefore purgatory (according to the words of the text) cannot exist.

‘ In John v. 24, it is written, “ Amen, amen, I say unto you, he that heareth my word, and believeth him that sent me, hath everlasting life, and cometh not *into judgment*, but is passed from death to life.” Now, if the evangelist imagined the existence of such a place as purgatory, he would not have said of each believer that he cometh *not into judgment*, for surely a purgatory is judgment, and a severe one also. Nor would he have said of the believer, that he passeth

from death to life, if he thought of such a place as a purgatory ; for had he thought so, he would have said that the believer after death passes to purgatory, and from that to eternal life.

‘In the Acts of the Apostles, iv. 12, it is said, “Nor is there *salvation in any other*, (save Jesus.) For there is none *other name* under heaven given to men, whereby we must be saved.” But if purgatory existed, then it would be false to assert that there was no salvation but through Christ ; because purgatory, according to Romish doctrine, cleanses from sin, and therefore gives salvation to the soul. Again, if purgatory cleansed from venial sin, as Romanists would have it, then there would be another name given under heaven, whereby we would be saved, which is contradictory to the second part of the text ; and therefore it cannot be true that such a place as purgatory exists.

Lastly, it is said of Christ in 1 John, i. 9, “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from *all iniquity*.” But if purgatory were to cleanse from (what Roman Catholics call) venial sins, then false would be the assertion that Christ cleanses us from all iniquity ; therefore, in accordance with the text quoted, purgatory cannot exist.’

Papists lay great stress, in justifying their doctrine of purgatory, on Matt. xii. 32, “And whosoever speaketh a word against the Son of man, it shall be forgiven him ; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in

this world, neither in the world to come." Again, Matt. v. 25, "Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison." The inference which papists draw from these passages, viz. that there is a purgatory or middle state, to which the souls of men are temporarily consigned, and from which they may be relieved by popish masses, is altogether erroneous; it is neither good logic, nor sound doctrine. In the first of those passages, the papist says, it is proved that sins may be forgiven in the next world; but it is clear from the other, that no one could come out of purgatory, or this fabulous middle state, without paying the last farthing; therefore, unless debts can be paid by masses, they must stay there forever. Would it not be a contradiction in terms to forgive a debt, and afterwards to require payment of that debt? Such a contradiction would be involved, if the popish interpretation of both these texts were correct.

Papists refer us to 1 Pet. iii. 18—20, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened in the Spirit; by which also he went and preached unto the spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the days of Noe, while the ark was preparing, wherein few, that is, eight souls, were saved by water." Nothing more clearly proves how entirely unacquainted papists are with the Scriptures than the interpretation

which they give to this passage. By *prison* they understand some place of repentance in after-life, where they are temporarily confined. The meaning of the passage is, that they were in bondage to sin ; this was the usual mode of expression used in describing persons who were in bondage to sin. "The Spirit of the Lord is upon me," said our Savior, in Luke iv. 18, "because he hath anointed me to preach the gospel to the poor ; he hath sent me to heal the broken-hearted, to preach deliverance to the captive, and recovering of sight to the blind, to set at liberty them that are bruised." Can papists be so blind, as not to see the absurdity and wickedness of their belief in purgatory ? They say, in one breath, that purgatory is a place for the punishment of *venial* sins ; but they forget, or do not understand, that those persons to whom our Savior preached in prison, were guilty of mortal and damning sins ; "and God saw that the wickedness of man was great in the earth."

But if papists still have any difficulty in understanding the doctrine of purgatory, I would refer them to 2 Pet. ii. 1, "Wherefore there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." This explains to you, papists, both the cause and extent of your deception on the subject of purgatory ; your priests are false prophets ; they are deceiving and bringing you to destruction. It is scarcely my province to teach you how you are to be delivered from your infatuation : I trust the Lord in his mercy

will do it in his own due time, not by countenancing your priests in offering masses for your souls for the purpose of delivering them from purgatory, but by inspiring you with a belief in the gospel, and faith in the Lord Jesus Christ, in whom alone you can hope for salvation. Remember, there is a false church spoken of in Revelations. The destruction of that church is clearly foretold. The Lord has set a mark upon that church; and if you are not as blind as darkness can make you, you must see that the popish church is the one alluded to; she, alone, teaches her followers to believe in purgatory; she, alone, *makes merchandise of the souls of men.*

The Mass continues.

*R.*—Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam; ut in conspectu divinæ majestatis tuæ pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

*Trans.*—We offer to thee, O Lord, the chalice of salvation, beseeching thy compassion that it may ascend as a sweet odor in the sight of thy Divine Majesty, for our salvation and that of the whole world. Amen.

*R.*—Deinde facit signum crucis cum calice, et illam ponit super corporale, et palla coöperit; tum junctis manibus super altare, aliquantulum inclinatus dicit.

*Trans.*—Then he makes the sign of the cross with the chalice, and places it upon the corporal, and covers it with a napkin; then joining his hands upon the altar, and bending himself a little towards it, he says—



*R.*—In spiritu humilitatis et in animo contrito, suscipiamur a te, Domine ; et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

*Trans.*—May we be received with a spirit of humility and with a contrite heart, by thee, O Lord God ; and may our sacrifice be made this day in thy sight, O Lord God, so as to be acceptable to thee.

*R.*—Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis et ascensionis Jesu Christi, Domini nostri, et in honorem beatæ Mariæ semper Virginis, et beati Johannis Baptistæ et sanctorum apostolorum Petri et Pauli, et istorum et omnium sanctorum ; ut illis proficiat ad honorem, nobis autem ad salutem, et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eundem Christum, Dominum nostrum. Amen.

*Trans.*—Receive, O blessed Trinity, this oblation which we offer to thee in memory of the passion, resurrection and ascension of Jesus Christ our Lord, and in honor of the blessed Mary ever a Virgin, and of the blessed John the Baptist, and of the blessed apostles Peter and Paul, and of these and all the saints, that it may advance their honor and our salvation, and that they may vouchsafe to intercede for us in heaven, whose memory we preserve on earth, through the same Christ our Lord. Amen.

*R.*—Postea osculatur altare, et versus ad populum extendens et jungens manus, voce paululum elevata dicit—

*Trans.*—Then he kisses the altar, and turning to

the people, extending and joining his hands, he says, in a voice moderately loud—

*R.*—Orate, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

*Trans.*—Pray, brethren, that mine and your sacrifice may be acceptable with God the Father Almighty.

*R.*—Minister seu circumstantes respondent, alioquin ipsemet sacerdos—

*Trans.*—The clerk or those who stand around, otherwise the priest himself, says—

*R.*—Suscipiat Dominus hoc sacrificium de manibus tuis (vel meis,) ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque ecclesiæ suæ sanctæ.

*Trans.*—May the Lord receive this sacrifice from your hands, (or mine,) to the praise and glory of his name, and for our benefit and that of the whole church.

*R.*—Sacerdos submissa voce dicit—Amen.

*Trans.*—The priest says then with a low voice—Amen.

*R.*—Deinde manibus extensis absolute sine “Oremus,” subjungit orationes secretas. Quibus finitis, cum pervenerit ad conclusionem clara voce dicit, Per omnia sæcula sæculorum, cum præfatione, ut in sequentibus. Præfatio incipitur ambabus manibus positis hinc inde super altare. Quas aliquantulum elevat cum dicit “Sursum corda.” Jungit eas ante pectus et caput inclinat, cum dicit “Gratias agimus Domino Deo nostro.” Deinde disjungit manus, et disjunctas tenet usque ad finem præfationis. Qua

finita, iterum jungit eas, et inclinatus dicit "Sanctus;" et cum dicit "Benedictus qui venit," signum crucis sibi producit a fronte ad pectus.

*Trans.*—Then his hands widely extended, without saying, "Let us pray," he repeats the secret prayers, [*these the people cannot hear* ;] which being finished, when he comes to the end he says with a loud voice, "For ever and ever," with the preface, as is mentioned in the "sequences," which are different on different days: the preface is begun, both hands being placed separately over the altar. He raises them a little when he says, "Lift up your hearts." He then joins them before his breast, and bows his head when he says, "We give thee thanks, O Lord our God." Then he separates his hands, and holds them separate until the end of the preface; which being ended, he joins them again, and bowing says the "Sanctus," [or the prayer commencing with the word sanctus, or holy ;] and when he says, "Blessed is he that comes," he makes the sign of the cross from his forehead to his breast.

The preface being different at different periods of the year, we shall only give one of them; and we would here remark, how utterly useless all these forms which the priest uses appear, and how unmeaning are the various attitudes into which he is taught, by rule, to put himself, when we consider the object and design of prayer.

*R.*—Sequens præfatio dicitur a nativitate Domini usque ad Epiphaniam (præterquam in die S. Johannis Apostoli) et in purificatione B. Mariæ et in festo Corporis Christi et per octavam, nisi in ea occurrit festum,

quod propriam præfationem habet, et in transfiguratione Domini.

*Trans.*—The following preface is said from the nativity of our Lord to the Epiphany, (except upon the Octave or eighth day of St. John the Apostle, and also in the purification of the blessed Mary, and in the feast of Corpus Christi, or of the body of Christ, and through the Octave to the eighth day after; unless a festival occurs, which has its own proper preface; and also in the transfiguration of our Lord:—

*Priest.*—Per omnia sæcula sæculorum.

*T.*—For ever and ever.

*Response.*—Amen.

*P.*—Dominus vobiscum.

*T.*—The Lord be with you.

*R.*—Et cum spiritu tuo.

*T.*—And with thy spirit.

*P.*—Sursum corda.

*T.*—Lift up your hearts.

*R.*—Habemus ad Dominum.

*T.*—We lift them up unto the Lord.

*P.*—Gratias agamus Domino Deo nostro.

*T.*—Let us give thanks to our Lord God.

*R.*—Dignum et justum est.

*T.*—It is just and right to do so.

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus. Quia per incarnati verbi mysterium nova mentes nostræ oculis lux tuæ claritatis infulsit, ut dum visibiliter Deum cognoscimus, per hunc invisibilium amorem rapiamur. Et ideo cum angelis et archangelis, cum thronis et do-

minationibus, cumque enim militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes—

*Trans.*—It is truly proper, and right, and just, and healthful, that we should give thanks to thee always and every where, O Lord, holy Father, Almighty, eternal God, because through the mystery of the incarnate Word, a new light of thy glory has shone upon the eyes of our mind, so that while we behold God visibly, we are carried away by this love of invisible things; and, therefore, with the angels and archangels, with thrones and dominions, and with all the army of the heavenly host, we sing forth the hymn of thy praise, saying:—

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth.

*Trans.*—Holy, Holy, Holy, Lord God of Sabaoth, (or of Hosts.)

Pleni sunt cœli et terra gloriæ tuæ. Hosanna in excelsis.

*Trans.*—The heavens and earth are full of thy glory. Hosanna in the highest.

*R.*—Benedictus qui venit in nomine Domini. Hosanna in excelsis.

*Trans.*—Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

Next follows the canon of the Mass.

*R.*—Sacerdos extendens et jungens manus, elevans ad cœlum oculos, et statim dimittens profunde inclinatus ante altare, manibus super eo positis, dicit,

*Trans.*—The priest, standing and joining his hands and raising his eyes to heaven, and immedi-



ately casting them down, bending himself very low before the altar, and placing his hands over it, says,

*S.*—Te igitur, clementissime Pater, per Jesum Christum, Filium tuum, Dominum nostrum, supplices rogamus ac petimus (osculatur altare) uti, accepta habeas et benedicas, (jungit manus, deinde signat ter super oblata,) hæc ✠ dona, hæc ✠ munera, hæc ✠ sancta sacrificia illibata, (extensis manibus prosequitur,) in primis, quæ tibi offerimus pro ecclesia tua sancta Catholica, quam pacificare, custodire, adunare, et regere digneris, toto orbe terrarum, una cum famulo tuo papa nostro N—, et antistite nostro N—, et omnibus orthodoxis atque catholicæ et apostolicæ fidei cultoribus.

*Trans.*—We, as suppliants, beseech thee, O merciful Father, for Jesus Christ's sake, thy Son, our Lord, (he here kisses the altar) that thou mayst hold and bless these ✠ gifts, (let him then join his hands, and after that make the sign of the cross three times upon the oblation,) these ✠ offerings, these holy ✠ sacrifices poured out, (he proceeds then with extended hands,) chiefly which we offer to thee for thy holy Catholic church, which mayst thou vouchsafe to keep in peace, to watch over, and unite in one, and govern all over the world, together with thy servant N— our pope (or father) and our Bishop N—, and with all the orthodox worshipers of the Catholic and apostolic faith.

*R.*—Commemoratio pro vivis.

*Trans.*—Commemoration for the living.

*S.*—Memento, Domine, famulorum famularumque tuorum — et —, (jungit manus, orat aliquan-

tulum pro quibus orare intendit, deinde manibus extensis prosequitur,) et omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus, (vel qui tibi offerunt hoc sacrificium laudis,) pro se suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ, tibi que reddant vota sua æterno Deo, vivo et vero.

*Trans.*—Remember, O Lord, thy servants, (here the priest joins his hands, and prays for —,) and all those here present, whose faith is approved of by thee, and whose devotion is known, for whom we make this offering, (*or*, who offer to thee this sacrifice of praise,) for themselves and all their families, for the redemption of their souls, for the hope of salvation and of their safety, and for which they pay their vows to thee, the eternal, living and true God.

Is it not strange that a Christian minister—if we may be allowed to call a popish priest by that name—should repeat such a prayer as the above? Some of it is scriptural, and it would appear as if the intercession of Jesus Christ was enough; but this is contradicted in another part of the same prayer. Is it not an outrage and an insult to the Lamb of God, who taketh away the sins of the world, to be spoken of in one place as if he alone could save man, and in the next place to call upon angels, as it were, to aid him in accomplishing this divine purpose? Wash your hands, Roman Catholics, from any participation in the creed of a church which inculcates such blasphemous doctrine as this.

The Mass continues as follows—but as I can make no improvement upon the subject which may

elucidate it more clearly than has been done before by the Rev. John Rogerson Cotter, parish priest or rector of Innisshannon, in a work of his, recently published, upon the Mass and Rubrics of the Roman Catholic church, I will quote largely from that work. I do so for several reasons, but chiefly because I know that he has translated the Latin Mass correctly into English, and also because his comments upon the whole are in strict accordance with my own views.

*R.*—Tenens ambabus manibus hostiam inter indices et pollices, profert verba consecrationis, secreto, distincte, et attente.

*Trans.*—Holding the host with both his hands between his forefingers and thumbs, he says the words of consecration secretly, distinctly, and attentively, or with intention—HOC EST ENIM CORPUS MEUM.—For this is my body.

*R.*—Prolatis verbis consecrationis, statim hostiam consecratam genuflexus adorat. Surgit, ostendit populo, reponit super corporale, iterum adorat. Et non disjungit pollices et indices nisi quando hostia tractanda est usque ad absolutionem. Tunc detecto calice, dicit—

*Trans.*—Having finished the words of consecration, immediately kneeling down, he adores the consecrated host. He then rises up, shows it to the people, places it upon the corporal, and again adores it. And he does not separate his fingers and thumbs, only when the host is to be laid down, until the oblation, or washing of his fingers. Then, uncovering the chalice, he says—

*R.*—Simili modo postquam cœnatum est (ambabus manibus accipit calicem) accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas; item tibi gratias agens (sinistra tenens calicem dextera signat super eum) bene ✠ dixit deditque discipulis suis, dicens—Accipite et bibite ex eo omnes.

*Trans.*—In like manner, when supper was ended, (the priest takes the chalice with both his hands,) taking this glorious chalice also into his holy and venerable hands, likewise giving thanks to thee, (holding the chalice in his left hand, with the right he makes the sign of the cross upon it, he blessed ✠ and gave it to his disciples, saying—Take and drink ye all of this.

*R.*—Profert verba consecrationis secreto super calicem, tenens illum parum elevatum.

*Trans.*—He then says the words of consecration secretly over the chalice, holding it raised up a little,

HIC EST ENIM CALIX SANGUINIS MEI NOVI ET ÆTERNI  
TESTAMENTI MYSTERIUM FIDEI, QUÆ PRO NOBIS ET PRO  
MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

*Trans.*—For this is the chalice of my blood of the new and eternal testament, the mystery of the faith which shall be shed for you and for many, for the remission of sins.

*R.*—Prolatis verbis consecrationis, deponit calicem super corporale et dicens secreto, “Hoc, quotiescunque faceritis, in mei memoriam facietis.”

Genuflexus adorât, surgit, ostendit populo, deponit, coöperit, et iterum adorât. Deinde disjunctis manibus dicit.

*Trans.*—Having finished the words of consecra-

tion, he places the chalice upon the corporal, also saying, secretly—"As often as you shall do these things, you shall do them in remembrance of me." Kneeling down, he adores it—rises up, shows it to the people; lays it down, covers it, and again adores it: then having separated his hands, he says—

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi, Filii tui, Domini nostri, tam beatæ passionis, necnon, et ab inferis resurrectionis, ✠ sed et in cœlos gloriosæ ascensionis, offerimus præclaræ majestati tuæ, de tuis donis ac datis, (jungit manus et signat ter super hostiam et calicem simul,) hostiam ✠ puram, hostiam ✠ sanctam, hostiam ✠ immaculatam, (signat semel super hostiam et semel super calicem,) panem ✠ sanctum vitæ æternæ et calicem ✠ salutis perpetuæ.

*Trans.*—Wherefore, also, O Lord, we thy servants, and thine holy people, being mindful of the blessed passion of the same Christ, our Lord, and also of his resurrection from the dead, ✠ and also of his glorious ascension into heaven, offer to thy divine majesty, of thy gifts bestowed upon us, (he joins his hands, and makes the sign of the cross three times upon the host and chalice at the same time,) a pure ✠ host, a holy ✠ host, an unspotted ✠ host, (he makes the sign of the cross once over the host and once over the chalice,) the holy ✠ bread of eternal life, and the chalice ✠ of everlasting salvation.

*R.*—Extensis manibus prosequitur.

*Trans.*—He continues with his hands extended.

Supra quæ, propitio ac sereno vultu respicere, digneris, et accepta habere, sicuti accepta habere dig-



natus es munera pueri tui justi Abel, et sacrificium patriarchæ nostri Abraham, et quod tibi summus sacerdos tuus Melchisedech, obtulit sanctum sacrificium, immaculatam hostiam.

*Trans.*—Upon which vouchsafe to look with a propitious and serene countenance, and to accept them, as thou vouchsafed to accept the gifts of thy righteous servant Abel, and the sacrifice of our patriarch Abraham, and what the high priest Melchisedech offered to thee, a holy sacrifice, an unspotted host, or victim.

*R.*—Profunde inclinatus junctis manibus, et super altare positus, dicit.

*Trans.*—Bowling lowly with his hands joined, and placed upon the altar, he says—

Supplices te rogamus, omnipotens Deus, jube hæc perferri per manus sancti angeli tui in sublime altare tuum, in conspectu divinæ majestatis tuæ; ut quotquot (osculatur altare) ex hac altaris participatione sacrosanctum Filii tui, (jungit manus et signat simul super hostiam et simul super calicem, cor ✠ pus et san ✠ guinem sumpserimus, (seipsum signat,) omni benedictione cœlesti et gratia repleamur. Per eundem Christum, Dominum nostrum. Amen.

*Trans.*—We, as suppliants, beseech thee, O omnipotent God, to command that these things (namely, the oblation of what the church calls the body and blood of Christ) may be carried by the hands of thy holy angel to thine altar on high, in the sight of thy divine majesty, that as many of us (he here kisses the altar) as shall have taken, by the participation of this altar, of the most sacred body ✠ and

blood ✠ of thy Son, (he joins his hands, and makes the sign of the cross once upon the host, and once upon the chalice, then crosses himself,) may be filled with all heavenly blessing and grace, through the same Christ, our Lord. Amen.

‘This part of the service is considered to be the most important, and contains much to be remarked upon. We discover various grounds for serious charges against the popish church, which has thought fit to change the entire design of the Lord’s supper, and has substituted instead thereof a number of prayers and forms unknown in Scripture, unheard of in the ancient church, and utterly inconsistent with each other. The first remark we shall here make, is your not using bread as our Lord did—you who pretend to follow every thing so very literally. He, as you quote in your prayer of consecration, took bread and broke it, and gave it to his disciples. Why do you, in this respect, depart from antiquity? Again, he told them to take and eat it. The Latin word which you translate “eat” is “manducate,” which signifies “to chew,” to break with the teeth. But, contrary to this express command, you desire your communicants not “to chew,” but “to swallow;” and this they could not do so conveniently, if they had not thin wafers. Now we are told that our blessed Lord took bread and broke it, and gave it to his disciples, Matt. xxvi. 26, Mark xiv. 22, Luke xxii. 19. Of course we are to suppose he held a loaf or a large piece of bread in his hands, and so broke off pieces of it, and gave them to his disciples. And, in accordance with this view, Paul says, 1 Cor.

x. 17, "all partake of one bread." The *one loaf* is typical of the body of Christ broken for believers, representing the unity of his mystical body. Epiphanius tells us that these loaves used at the celebration of the eucharist were round, and divided amongst the communicants. Justin Martyr tells us, that bread, or loaves, is brought to the bishop for the communicants. The change gradually crept into the church, although the sixteenth council of Toledo, sixth canon, held A. D. 693, endeavored to provide against this abuse, and brought forward the passages from Scripture quoted above, to show that our Lord made use of a whole loaf. In the eleventh century, the practice of using wafers became general, though greatly opposed, as we find by reference to church history. And in this your (the popish) church has acted consistently, when she taught them the new doctrine of transubstantiation, as we shall see. Again, our blessed Lord said, "Take this;" but you do not permit your people to touch it with their hands; they open their mouths, and the priest places a wafer upon the tongue of each. Here you have three practices, all unknown in the ancient church—1, contrary to what our blessed Lord did, the use of whole or entire wafers, instead of bread broken—2, the not eating or chewing the bread or wafer—and 3, the communicant not taking it in his hand, but only opening his mouth to receive it on his tongue.

'The priest goes on to pray that the oblations, that is, the bread and wine, may become the body and the blood of our Lord. He then takes the host, and

repeats the words of our Lord, as recorded in the Gospels, in which the Catholic church has presumed to make a change, for we no where find it stated that our Lord commanded *all* to eat the bread; thus blasphemously introducing an expression into the language of our Lord, no where to be found in the Holy Scriptures, even in their own translations, for the purpose of justifying their practice of withholding the cup from the laity, and of neutralizing the force of the word "*all*," used by our Lord when he gave the wine.

' Then the priest repeats what the Catholic church now teaches is "the prayer of consecration," and this secretly to himself: "*Hoc est enim corpus meum*,"—"for this is my body." The church now asserts that the bread has become the body of our Lord; and the consequence is, that the priest immediately falls down and worships what he holds in his hands, and the rest all foolishly and impiously do the same. He proceeds then to consecrate the wine, using the words which are to be found in the Douay Testament, *secretly*, that is, to himself only; and then he falls down and worships what the church teaches has become the blood of our Lord.

' And now I inquire, why does the priest repeat these words *secretly*, and to himself alone? Here is another departure from Scripture, for our Lord spoke aloud. Is it not sufficient to have these services in Latin, understood by scarcely any of the people, but they must also endeavor to wrap them in even greater obscurity, by this and other prayers being repeated by the priest alone, and that to himself, in order to

mystify the matter, and to fill the people with greater awe? The church teaches that, by virtue of these words of consecration, the bread has become the body, and the wine the blood of our Lord. Even in this, namely, the form and words of consecration, the modern church differs from the ancient church. St. Cyril, bishop of Jerusalem, who lived in the fourth century, says, as quoted by Dupin, vol. i. p. 222, that "the bread and the wine of the eucharist, before the invocation of the adorable Trinity, is but common bread and wine; but prayer being ended, the bread is the body of Christ, and the wine the blood of Christ." We pass over how he explains his meaning of this expression, which is very different indeed from the popish doctrine of transubstantiation, as it would lead us from our present purpose. Gregory the Great, bishop of Rome in the sixth and part of the seventh century, says:—"The reason we say the Lord's prayer immediately after the prayer of consecration, (or canon,) is, because the apostles were wont to consecrate the host of the oblation by that prayer only." Where, then, we inquire, is their authority for persuading the people, that, by pronouncing these secret words, this mighty change takes place? And does it not appear strange that Catholic writers differ among themselves as to what constitutes the consecrating power?—and the more ancient these writers are, the more they differ from their present practices!

' Even admitting, for argument sake, that the bread does become the body, and the wine the blood of our Lord, by what authority do Catholics say that



both body and blood are included under either species, by what that church calls the doctrine of "concomitance," a phrase totally unknown in the primitive ages, and which their own forms in the Mass entirely refute? Now see in what a position Catholics are placed by their church, by her departure from scriptural truth. In the most unwarrantable manner, they shut up the words of our Lord in an unknown language, and in that language the Redeemer invites his faithful followers to partake of his supper, and the church prevents them from hearing or understanding the invitation.

' In the primitive church, no persons were permitted to be present at the celebration of the eucharist unless they partook of the sacred elements. The tenth canon of those which are known by the title of the apostolic canons, is express upon this point, and says that "those persons who assemble at the church to attend at the sacred ordinances, should listen to the writings of the apostles, the sacred Scriptures, and the Gospel; but those who do not remain in prayer until the Mass is finished, or who do not partake of the holy communion, it is right that they should be deprived of communion," that is, should be excommunicated. In the second canon of the third council held at Antioch, in the fourth century, we have severe ecclesiastical censures denounced against those who were present at the prayers, and did not partake of the holy communion. The very words of our blessed Lord used in the Mass condemn that practice; he says, "Take, eat, and drink ye *all* of this," a command which *all* those present do not

comply with. What are called *solitary* Masses which the priests frequently celebrate, where the people present do not communicate, were utterly unknown in the primitive church. It remained for the Roman church to introduce such novelties as entirely changed the nature of the institution, and to mock the audience by an invitation to a feast, of which no person is allowed to partake but the priest.

‘ After the consecration, he adores the consecrated elements, and elevates them in the sight of the people, who also adore. This practice was utterly unknown in the primitive church. Our blessed Lord says, “Take and eat.” Catholics depart from this by the command of their church; they neither take it nor eat it, but fall down and worship it. In like manner, with respect to the consecrated wine, the church tells them it is changed into the blood of our Lord, and our Lord tells *all* to drink of it—a direction he does not give respecting the bread, notwithstanding the wickedness of the infallible church in inserting that word in reference to the bread, as we have before shown; as if, in his infinite wisdom, he foresaw the anti-scriptural practices of that church, and wished to guard against them by his own authority, and thus the precept of our Lord, as recorded by his apostles, and the practice of the Catholic church, are in complete opposition one to the other.

‘ Our Lord’s command for all to drink the chalice, or wine, they give in the consecration prayer; so that out of her own mouth that church is condemned. How can Catholics justify their departure from Scripture in this instance? That church admits it

was the primitive practice ; but the reasons she brings forward to justify the change, are really unworthy of comment. Our Lord commanded both to be given : he commanded his apostles to teach all nations to observe what he had commanded, Matt. xxviii. They assert, that under one kind both the body and blood are taken. Where is this taught? Admitting that the bread is the body, and the wine the blood, how is it shown that both are the same, as, if the church teaches correctly, must be the case?— But it is evident the primitive church understood it in no such sense ; for then *the words of the consecration of both species would be the same* ; but the words with them are different, using very properly those of our Lord, and with the grossest inconsistency making no difference between the two species which are called by different names.

‘ In order to defend communion in one kind, they refer to several passages in the Gospels, where they say the eucharist is spoken of in the expression of “breaking of bread.” We could easily show that such expressions do not refer to the eucharist at all ; but still, according to the newly-invented doctrine of “concomitance,” receiving in one kind would be *impossible*, as the body and blood always go together, and receiving *both species* would be only taking the same thing *twice over*. Thus all the arguments to show the sufficiency of one species fall to the ground.

‘ Perhaps there is no one departure of the Catholic church from the pure doctrines of the gospel more plainly against the express command of our Lord.

Men were to be instructed, as he said, Matt. xxvii. 20, to do as he taught. Now the council of Constance, held in the fifteenth century, the first of their *infallible* councils which summoned up sufficient courage expressly to contradict our Lord's direct command, admits "that Christ did institute this sacrament in both kinds, and that the faithful in the primitive church did receive in both kinds." Gelatius, bishop of Rome in the fifth century, spoke in the strongest language against the Manichees, (ancient heretics,) who would only take the bread, and rejected the wine. His expression was, that "such was a dividing of one and the same mystery or sacrament, which cannot be done without sacrilege."

'It would be impossible, within a short compass, to quote the opinions of the ancient fathers of the church, and the decrees of various councils testifying to the same truth. The present practice followed, as a necessary consequence, from the doctrine of transubstantiation; and the church, in order to work out consistently that false and absurd novelty, has been compelled to disobey the positive, the plain, and express command of our Lord, and to violate the uniform practice of the ancient church for more than one thousand years. Be assured of this, however highly they are instructed to value themselves upon their orthodoxy, had that church, with its present doctrines, existed in the early ages, she would have been considered by the primitive fathers as one of those heretical churches of the most dangerous and wicked description, and as most opposed to the pure light of gospel truth, and every exertion would

have been made to convince her of, and to free her from, her heresy.

‘In part of this prayer of consecration, we have a remarkable illustration of the truth of some of our preceding observations. We stated that, at the holy communion, it was the custom of the primitive Christians to bring offerings or oblations for the support of the church; out of these which were offered to God, were taken the bread and wine for the celebration of the eucharist, and this was the offering or oblation mentioned sometimes by the early fathers.

‘Papists say, “Wherefore, O Lord, we, thy servants, offer unto thy most excellent majesty, of thy gifts bestowed upon us, a pure host, an holy host, an immaculate host; the blessed bread of eternal life, and the chalice of everlasting salvation.” Here we find traces of ancient doctrine, though miserably corrupted. Both the elements are called the host, or victim; but still the one is called the bread, and the other the chalice, or cup of eternal life. Surely, when this prayer was composed, at least the ancient part of it, the doctrine of the bread and the wine after consecration being *virtually the same*, or two bodies and two bloods, could never have been entertained in the church—nor could the early Christians ever have believed that they, when spoken of in this manner, had become the *very body* and the *very blood* of our blessed Lord, and therefore to be worshiped.

‘We come next to remark upon the prayer used after consecration, which we gave before, where they call upon God to look upon what is offered to him



with a propitious and serene countenance, and to accept them as the gift of Abel was accepted, and the sacrifice of Abraham, and what the high priest Melchisedech offered, a holy sacrifice, an unspotted host, or victim. What is the meaning of this prayer? Upon their own principles they are taught to believe that the oblation they present is the body and blood of our Lord Jesus Christ, and they call upon God to look upon them with a serene and propitious countenance. Surely they must forget their own belief in other points. Surely God has accepted them—surely God has looked with favor upon his Son Jesus, and raised him from the dead; and that same body and blood is now at the right hand of God, united with the divinity of Jesus, to make intercession for us. Papists call upon God to accept them as he accepted Abel's offerings or Abraham's sacrifice, presumptuously comparing them to the offering made by Jesus upon the cross. Why were these sacrifices accepted, as sin-offerings, but because there was a victim slain? Abel's was the firstling of his flocks; and we also read of the bloody sacrifice made by Abraham, Gen. xxii. 13, of the ram, instead of his son Isaac; all which had no merit in themselves, but only as they were typical of that one great sacrifice made by Jesus upon the cross.

‘ They also allude to the holy sacrifice, the unspotted host of Melchisedech. Where did the *infallible* church discover that Melchisedech ever offered a holy sacrifice, an unspotted host to God? Look to the Bible,—and, blessed be God, Catholics can, in this free country, do so with impunity—open it at

Gen. xiv. 18. Abraham; we are told in the preceding verses, was returning home, after having defeated and slain those kings who had taken his nephew Lot captive, and all his possessions. But Melchisedech, king of Salem, bringing forth bread and wine, for he was the priest of the most high God, blessed him and said, "Blessed be Abraham, by the most high God, who created heaven and earth, and blessed be the most high God, by whose protection your enemies are in your hands. And he (Abraham) gave him tithes of all he had taken." There is no further mention of the matter. Where then is the holy sacrifice, the unspotted host, which the Catholic church profanely says Melchisedech offered to God? The high priest brought out bread and wine to Abraham and his men, wherewith to refresh themselves. What is there here to countenance the notion of sacrifice? The Catholic and the Protestant translations of this passage are not the same. I give them all the benefit of their own translation, however erroneous we believe it to be.

'I will now show, upon the authority of St. Paul, what the true meaning of that expression is, of our Lord "being a priest forever after the order of Melchisedech." We refer to the seventh chapter of Hebrews, where he is comparing the superior excellence of the priesthood of our Lord Jesus Christ to the Jewish priesthood. Is it not then most remarkable, that in describing the priesthood of Melchisedech, he should omit *that very particular* in which the Roman Catholic church asserts his priesthood to consist? He enumerates every particular related by

Moses in Genesis respecting him, with the *exception of his bringing forth bread and wine*; and why does he omit this, but because the apostle considered it constituted no part of his *priestly* office, but of his *kingly* office? an allusion to which was not at all to the purpose that St. Paul had in view. It was the custom for nations and kings, as we read in Scripture and elsewhere, to supply the armies of their friends with provisions as they passed in their neighborhood—Deut. ii. 28, 29; xxiii. 4; Judges viii. 5, 6; 2 Sam. xvii. 27. The priestly acts of Melchisedech are mentioned expressly by the apostle, namely, his blessing Abraham, and his receiving from him tenths or tithes. How was he then likened unto the Son of God? The apostle tells us, ver. 3, “because he was without father, without mother, without genealogy; having neither beginning of days, nor end of life.” Now see the apostle’s argument. He wished, as we before observed, to show the superior excellence of our Lord’s priesthood to that of the Jewish. Melchisedech was the priest of the most high God; and we find him exercising this office, as the apostle states, by receiving tithes from Abraham, and blessing him. The father and mother of Melchisedech are not known; his genealogy or descent is not recorded, rather is *purposely omitted*, by the direction of the Holy Spirit, by whom Moses was guided in his writings; his birth or his death is not ascertained—who his predecessor in the priesthood was, or who his successor, is not known. Consequently the Jews could not argue against our Lord’s priesthood, because he was not of the family of Levi, but descend-

ed from the tribe of Judah ; for we find Abraham, the ancestor of Levi, receiving a blessing from Melchisedech, and paying him tithes—thus acknowledging his superiority ; as St. Paul expresses it, verse 7—“ And without all contradiction, that which is less is blessed by the greater.”

‘ But even supposing that Melchisedech offered bread and wine to God, (which we know he did not,) and not to Abraham, surely the Catholic church has no warrant for her most extraordinary and most unmeaning prayer. In what sense can the bread and wine, unconsecrated, as brought forth by Melchisedech, be called “ a holy sacrifice,” an “ unspotted host, or victim ?” If it were offered to God, it was offered as a free-will offering, as before stated, and in the same manner, and with the same intention as we have already shown, that the primitive Christians offered their oblations, and that bread and wine which were afterwards consecrated for the purpose of the eucharist.

‘ Surely Catholics must admit that this is a gross perversion of Scripture. When the ancient church offered up to God the bread and wine, the fruits of the earth intended for the eucharist, they had no idea of their being offered up in any other sense than as a free-will offering unto the Lord. St. Paul places this matter beyond all doubt, in the tenth chapter of the Epistle to the Hebrews, when he is contrasting the Jewish sacrifices with the one sacrifice of the Lord Jesus Christ, which they typified. He says, ver. 12, “ But he, (Jesus,) offering one sacrifice for sins, forever sitteth at the right hand of God.” How

absurd to say, in opposition to this assertion, that his body and blood are on the altar, and that Catholics are bound to worship them there! Ver. 14, "By one oblation he hath *perfected* forever them that are sanctified; and the Holy Ghost also doth testify to us. And this is the covenant which I will make with them after those days, saith the Lord; I will give my laws to their hearts, and on their minds will I write them, and their sins and iniquities I will remember no more." The apostle adds, "Now, where there is a remission of these, *there is no more an oblation for sin.*" And yet they call themselves an apostolic church, say there is a further oblation for sin, and thus contradict an inspired apostle—one expressly instructed by the Holy Ghost! And this conclusion is very plain; for if all sins and iniquities are not remembered by God against those who are sanctified by the Holy Ghost through the one sacrifice, which is a perfect and finished one, as the apostle tells us immediately after—if that one sacrifice made by Jesus upon the cross, "exhausted," as they translate it, Heb. ix. 28, "the sins of many," what further need is there for any other offering, when the one is sufficient? Besides, St. Paul tells us plainly, that even upon their own grounds it cannot be an offering for the remission of sin, which the church, as she tells her followers, makes of the Savior in an *unbloody manner*; for he tells us, as plainly as words can express it, "that without *shedding of blood* there is no remission." By the phrase "shedding of blood" is implied the slaying of the victim.

' Even the term "consecration," which the church



uses to express the change which takes place in the elements, shows what the view of the primitive church was. *Consecrate* means to dedicate to sacred purposes, and this is what the ancient church did. Why not call it the prayer of "transubstantiation?" Such would certainly be a more appropriate title, and suit much better with Catholic doctrines. Thus, we see into what absurdities, into what anti-scriptural tenets, that church has fallen, when she once left the pure light of Scripture, and by wicked inventions sought to raise herself in the estimation of her ignorant followers.

'Another practice the priests have at the Mass, which, upon their own grounds, is more than absurd, the signing with the sign of the cross the consecrated elements. This, upon the principles of the Catholic church, that they have become the body and blood, with the soul and divinity of our blessed Lord, is an exhibition of presumptuous ignorance and inconsistency utterly unaccountable, unless upon the supposition that the church practised it *before* she taught her followers to believe that the elements had become the body and blood of our Lord. Can any thing those priests do, make Jesus more holy, more pure? While he walked upon earth, could his apostles have made him so? And still the church pretends she has such power. One of their pretended reasons for making the sign of the cross is, to keep off the powers of darkness; and here they pretend to fright away the evil spirits from what they are taught to believe is the body and blood of our Lord. Away with such blasphemous presumption!

‘Papists pray that these oblations, which have become, according to that church, the body and blood of our Lord, may be carried by the hands of a blessed angel to God’s high altar. What authority have they from God’s word to sanction any such petition? They acknowledge that Jesus is now at the right hand of God, having made his sacrifice for the sins of the whole world, which sacrifice God has accepted. He is now at the right hand of God making intercession for his faithful people; still, although they admit all this to be true, they, in addition, invent a new doctrine. They teach that their church has power to form a similar body to that now at God’s right hand, and they employ an angel to carry it to heaven, and upon an altar of genuine Roman anti-scriptural construction, to offer him afresh, as if his first sacrifice were insufficient, and his present intercession unavailing. Surely it was Jesus *offered himself*. No created being, angel or man, could make such an offering or sacrifice.

‘But at the conclusion of that prayer we find traces of the ancient pure doctrine; for they supplicate that as many as partake of the body and blood, (and here the priest makes the sign of the cross over the host and chalice, plainly implying that one *is*, as they teach—and *represents*, as we believe—the body, and the chalice the blood,) should be filled with all heavenly benediction and grace. Surely that part of the prayer was composed when both were given to the people: and the inference follows, that they were not to be filled with these spiritual blessings, unless they partook of both the bread and the wine.

The popish church has fallen into an awful error upon this point : the first and fundamental error of transubstantiation drew after it several others. Let them not imagine that this doctrine was not opposed when it was first introduced. We find many evidences that it was, most fiercely and vehemently : we have thus irresistible proofs to show that such a doctrine was not received or submitted to quietly in the early ages of the church.

‘ You have heard of the Arian heresy which prevailed in the fourth century after our Lord, the supporters of which attacked his divinity, denied him to be God, and said he was only a superior angel. This controversy was kept up for many years. The Arian side was supported by many bishops, even by some of the bishops of Rome, heads of the *infallible* church ; and yet their doctrine was never attacked ; and surely if the divinity of our Lord were attacked, the consequences of that divinity must have been attacked, viz.—transubstantiation. And again, in all the apologies and defences for Christianity, published in the early ages by Justin Martyr, Tertullian, Origen, &c., &c., in which we find many strange and wicked charges brought forward by the enemies of the Christian faith, among whom was Julian the Apostate, a crafty and subtle opponent, we do not discover any charge connected with this subject ; a conclusive evidence that no such doctrine was entertained in the church at that period ; for surely had it *been then taught, it would have been fiercely attacked*. All the ancient liturgies bear testimony to the correctness of our views ; and the fre-

quent use of the words "type," "antitype," "sign," and "mystery," as applied to the bread and wine, with reference to the body and blood of our Lord, show clearly what the primitive church inculcated.

'The first writer who brought forward the doctrine of transubstantiation was Paschasius Radbert, monk of Corby, who lived in the eighth century ; he is acknowledged by Bellarmin and Sirmandus—two eminent Roman Catholic divines—to be the first writer who specially advanced and explained this doctrine. He was opposed by several most eminent men ; by Johannes Scotus Erigena, the Irishman, (yes, *an Irishman* opposed the novel doctrine of transubstantiation when first introduced,) Bertram of Ratram, &c., &c., all of whose doctrines agree with the reformed church. Berengarius, in the eleventh century, also opposed it ; but the age of darkness had set in upon the church—he was condemned by several succeeding councils. The expression or term, "transubstantiation," was unknown in the ancient church. Manning, a celebrated Roman Catholic writer, in his "Shortest Way to end Disputes," page 134, admits that it was first used at the fourth Lateran council, more than one thousand years after the institution of the Last Supper ; and it is truly remarkable, that at the period of the grossest darkness and ignorance in Europe—when few knew how to read—before the art of printing had been discovered—those corrupt and monstrous doctrines were forced upon the poor, ignorant, and defenceless people, by which the power of the Roman church was extended, and kings and nations grievously

oppressed ; and this we find foretold in the Book of Revelation, ch. xiii.

‘ Still this tyranny did not entirely suppress the opposition which the false doctrines of the church of Rome received. The Waldenses and the Albigenses proclaimed their detestation of those novel principles which were then endeavored to be forced upon the church ; and for doing so, encountered the unmitigated persecution of the church of Rome. The sword and the fagot were used, and every effort was made to exterminate all opposers of the Roman heresy ; and it is stated that upwards of one million of those they called heretics, were destroyed in the twelfth and thirteenth centuries, though their teachers would persuade us, that their false and usurping church received no opposition before Luther.

‘ We find Wickliff, in England, protesting against the errors of their church in the 14th century ; and John Huss, and Jerome of Prague, sealed with their blood the sincerity of their belief, at the stake to which they were condemned by the council of Constance, held in the 15th century, which set at naught the oath of safety which they had obtained from the emperor Sigismund, if they would attend the council, and from which this wicked council thought fit to release him, upon the principle *that no faith was to be kept with heretics*.

‘ We know how Luther recommenced the attack ; it was only *recommencing it*. The art of printing had been discovered ; and by the printing and circulation of the Holy Scriptures, the revealed Word of God, the opposers of Rome’s usurpation had mul-



tiplied to such an extent, that the old and frequently successfully tried system of extermination by fire and sword was unavailing, and Protestants (so called from *protesting* against the innovations and errors of popery) were enabled, with the Divine assistance, to withstand their persecutors. And the more extensively God's word is spread, and is looked upon as the pillar and ground of Divine truth, so much the more will Protestantism prevail, because it takes for its foundation and rule that sacred volume which is so much opposed to the Roman doctrines which have been latterly introduced, and because it is "able to make us wise, or instructed, in the way of salvation, through faith, which is in Christ Jesus."

'Our blessed Lord himself has given us warning upon this subject; he, in the exercise of his Divine wisdom, foresaw the gross abuses which would prevail in the church upon this subject. In the twenty-fourth chapter of Matthew, we have a most important caution from our Lord himself—we read, ver. 23, "Then if any man shall say unto you, Lo, here is Christ, or there, do not believe him—for there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive, if it be possible, even the elect. Behold I have told it to you beforehand. If, therefore, they (those false prophets or teachers) say, Behold, he is in the desert, go ye not out: Behold, he (that is, Christ) is in the closets, believe it not." Now bring the doctrine of transubstantiation to the test of this passage. The church says, Christ is here in the priest's hands—fall down and worship him: our Lord tells

you to believe no such assertion. The popish church teaches that her truth and power were confirmed by many miracles, and our Lord Jesus Christ tells them, *on that very account* they should be more upon their guard against her teaching, for it is by such means, namely, by great signs and wonders men will be deceived. The popish church tells them that the Lord Jesus Christ is locked up in a little box or tabernacle, or pyx; and Jesus himself tells us not to credit any such assertion. The word translated "closets," may be more properly rendered by the term "cupboard," which accurately applies to what the host is preserved in. Jesus himself tells us not to believe this; the church tells its followers that they must; which are they to listen to? More than one of the apostles have recorded this warning of our Lord.

'Jesus instituted his last supper, and desired his servants to do the same, in commemoration or remembrance of him; if he were to be present, *bodily*, in the sacrament, such a reason for celebrating the eucharist would be unintelligible, as we cannot commemorate one who is present. When the early Christians *commemorated* the martyrs and saints, to which we referred before, surely it was upon the supposition of their absence in glory, in order to be excited to imitate their holiness and constancy in the faith; their living bodily presence was never contemplated. When the *same expression* in the original is used with reference to our blessed Lord, why should so different a meaning be given, and why should any be taught that he is *present, bodily*, in the eucharist, when the very phrase clearly implies

his absence ; as we are never said to do any thing in *remembrance* of one who is present with us, and before our eyes, as they say the Lord Jesus is in the wafer ?

‘ Jesus tells us, Matt. xxviii. 20, “ Behold I am with you all days, even to the consummation of the world.” And in chap. xxvi. 11, we find him saying—“ Me ye have not always.” How are papists to reconcile this apparent contradiction, except that in one place he speaks of his body, which is ever at the right hand of God, and in the other of his Spirit, by which he watches over, and listens to the supplications, and supplies the wants of the faithful members of his church. But hear what our Lord Jesus Christ says, Matt. xv. 13, 14—“ Every plant which my heavenly Father hath not planted, shall be rooted up ;” which means, that every doctrine attempted to be established by men, without the authority of God, will ultimately be destroyed. Teaching for doctrines the commandments of men, is only vain worship, Matt. xv. 9 ; such a system in vain seeks the favor of God : to be acceptable to him, it must be reformed by the light of his own word. And in the next verse, our Lord says of such as teach and support any unscriptural tenets, unsanctioned by him—“ Let them alone, they are blind, and leaders of the blind ; and if the blind lead the blind, both fall into the pit.” We see, from this passage, that following the false teaching of the popish church, is no justification for their falling into error. God has given us his word to give us light in our course ; and if papists turn away from the teaching of Christ

himself, and of his holy apostles, and follow after blind guides, who tell them that they can teach plainer than our Lord and his inspired evangelists, and independently of his written word,—which those wilfully blind guides say they cannot understand, and must therefore take upon trust from those very persons whose interest it is to deceive them,—what else can be expected but to fall into error and heresy, *hateful to God and destructive of your eternal interests?*

Roman Catholics consider this part of their service of primary importance. But I cannot look upon it otherwise than an evidence of their upholding a corrupt system, totally, and in all its parts, superstitious and wicked. It is a difficult matter, and truly painful to a Christian to try to reconcile to himself the serious charge of corruption against a numerous and large body of human beings; nor do I know that I could do so myself towards the Roman Catholic priests, if, while they brought with them the bane of deception and idolatry, they had not also given us the antidote in their numerous inconsistencies. It will, I am aware, be said, as it has often been said heretofore by infidels and protestant sympathizers, that my language towards papists is harsh, coarse, undignified, and unrefined; that I should rather wish them prosperity, and pray for their conversion. This may be all very fine; it looks admirably on paper: politicians can find no fault with it, neither can Puseyites nor lukewarm Protestants; but to me this would be equivalent to a denial of Christ. I cannot desire the prosperity, nor say God speed, to

any individual or any society, whether it be religious or political, which prominently upholds corruption of any kind, and dams up the pure streams of moral and scriptural science from the parched souls of the children of God. The Romish Mass has been a source—and it is so at the present moment, as I have shown by a statement of facts which admit of no denial—of incredible corruption. The Mass and its abettors, Puseyites, papists, infidels, and lukewarm Protestants, are in opposition to the holiest practices of the Christian belief. Is there any thing in the Mass calculated to expand the faculties of the human mind? Is there any thing in the performance of its absurd and unmeaning ceremonies calculated to soften the hardness, or to give warmth to the coldness, of a sinful heart? In one word — Is there any thing in it capable of improving or liberalizing the human soul? The finest faculties of our constitution, the imagination, the affections, are left no room to play; they are weakened, demoralized, blighted, and deadened. I admit that the eye and memory of man are actively employed; but is not the whole man, the whole mind, the whole head, heart and soul, obliged, in the performance of the service of the Mass, employed exclusively in *forms* alone? A popish priest, in saying Mass, is entrammeled in dismal formalities, like an idolater harnessed to the great car of Juggernaut; he drags his heavy load in the wheel-ruts in which his predecessors have gone over before. Never did the idolatrous follower, who puts shoulder to the wheel of the great car of Juggernaut, labor with more toil, or less profit, than does the idolatrous



popish priest, who toils and labors assiduously in the performance of the ceremonials of the Mass ; such as making gods,—and not that alone—it would be well if he had no more to do than to make them, for that can be done by the dozen or gross, if he pleases—he has to bless his gods, make several signs of the cross over them, offer incense or smoke to them, and finally box them up, to be peddled among all his people who have the means of paying for them. I have stated in a former work that every Roman Catholic, when at the point of death, is obliged to receive the viaticum. I then explained what was meant by *viaticum* ; it is one of those gods which a popish priest makes at Mass, and which he cannot make at any other time. It is made, as I stated before, of flour and water, and costs not less than a shilling, and as much more as the dying idolater is pleased to give. Is not the occupation of a popish priest a glorious one ? Have not those sons of the *most respectable Protestants in Boston*, as the late Bishop Fenwick termed them, who have gone to Rome to be ordained Roman Catholic priests—priests according to the order of Melchisedech—have they not chosen the better part ? It is not a difficult task to become a Romish priest, *after the order of Melchisedech*, in Rome. It may be a serious matter to become a Protestant clergyman, or a christian minister ; but the great harlot of Rome requires but very few qualifications in her priests ; if they have hard heads, cold hearts, and tenacious memories, they only need to be properly harnessed to the chariot of the old lady, and they will “ trot her on ” in her idol-

atrous course, with as much speed as a pagan priest would the chariot of Juggernaut.

How does President Polk feel, now that he has had time to reflect upon the fact of his having appointed Roman Catholic chaplains to the Protestant army of the United States? A few masses may probably sanctify the shedding of blood, and justify Mr. Polk in all his movements beyond the well-defined limits of his jurisdiction. Pause, Mr. President; there is an eye that never sleeps, that never winks or blinks, fixed upon you: it is fixed upon your motives, too, and you may rest assured that whatever may be the elements of your motives or movements, in appointing Roman Catholic priests chaplains in our army, there will be found a subsidiary cause which will more distinctly be felt hereafter, and, in all probability, accompany you to your grave, where there will be few to lament, and many to curse you. Others before you have manœuvered and dallied with the popish church; but what has been the result? Are you fond of modern history, Mr. Polk? If you read that of Louis Philippe, the present king of the French, you may find a strong similitude between his position and your own at the present moment. Had he been sure of his throne, I scarcely believe that he would—as he has done—have given any encouragement to jesuitism; assuredly he would neither have caused to be abolished, or connive at, the violation of the law by which jesuits were expelled from France. It is known to all who are intimately acquainted with Louis Philippe, that he is a man of high intelligence, and strongly opposed at heart to

the domineering and intriguing spirit of the popish church ; but just like you, sir, and just as you are acting towards the papists, he trembles for the safety of his throne, and dallies with popish priests and bishops, giving them every encouragement and every privilege they ask. It is said that Louis Philippe is an infidel—surely this cannot be said of you, as we are told that you read your Bible, and that you are a regular attendant at one of the orthodox churches in Washington. Allow me to ask you whether you contribute any thing to the salary of your clergyman ? I ask the question with the view of suggesting to you, whether you could not sue him for the money you have paid him, as you have received no valuable consideration therefor. All this, as you may perceive, is on the supposition—a very improbable one it may be—that you too, like Louis Philippe, might be an infidel ; otherwise you could not have appointed popish priests as chaplains to your army, when you might, could, should, or ought to have foreseen that these priests would avail themselves of the first opportunity to betray yourself, your army, and our country. The truth is, that your excellency had other things to think of, besides our army ; you had no idea, neither had Louis Philippe, of taking care of the affairs of other people. You never dreamed of sowing seeds or planting figs, which others may reap and pluck ; it is enough for you to mind your own affairs. You clearly saw, when you appointed those chaplains, that your presidential throne was in danger, and you thought to propitiate the harlot of Rome by appointing to office a few

jesuit priests. Beware, Mr. Polk, I entreat of you again : any contact with the harlot of Rome is contagious, and will be sure to bring with it its own retribution. Could the ghost of Napoleon speak, he would tell you so ; he would show you that what I tell you is true. But you need not appeal to the ghost of that great man—common sense will tell you, and history will confirm the truth of it, that there never was an instance of any temporal power truckling to Rome, which is essentially antagonistic to scriptural science and civil rights, without falling a victim to the latter. I fear that your truckling conduct to the papists will bring its just retribution upon you much sooner than you expected. We have some distant murmuring of political thunder already from Pennsylvania, a semi-papal state, or at least so far under popish control as to enable the priests of that state to become largely instrumental in electing you to the office which you now hold. It is true, you are accused of having used other influences than those of popish priests to gain the support of Pennsylvania ; such as publishing Mr. Clay's letters in favor of a protective tariff, and affixing to them your own signature. This may, or may not, be all true ; it may or may not be true that popish bishops and priests have been made the instruments of practising those deceptions, and that you owe them a debt of gratitude, which you could not better repay than by appointing some of their priests to chaplains' seats in the army ; but are you sure that these people will re-elect you to the presidency ? and have they not made such use of you as they wanted ? If the signs

of the times are to be credited, an affirmative answer may be given. Your next appointments, it is to be presumed, to chaplaincies, may be for the navy; and your excellency may see fit again to make selections from jesuit or Roman Catholic priests, and send them out to some of our ships, now blockading Vera Cruz, or some other port on the Mexican coast. The idea may never have occurred to you, that popish influence has ever found access among our sailors—will you allow me to tell you that it has? There is not a sinew nor an artery in the whole frame of our American republican government, into which popery has not found access, and in which it does not live, move, and vibrate.

I know something of this from my own experience. It may be recollected that in October, 1843, I was appointed United States consul in Cuba, at which time the secretary of state, for reasons which I need not mention, but which may be seen in my correspondence with him, which is now filed in the proper department at Washington, deemed it proper to send me to Mexico, *ostensibly* with despatches to our minister then at Mexico, but in reality for other purposes, which I need not explain. The secretary of the navy, Hon. David Henshaw, whether apprised of the wish of our government, or not, in this respect, I will not say, sent me a letter empowering me to order any public ship, which I might meet in any port or place, within the jurisdiction of our government, to take me on board, and proceed to Vera Cruz. The secretary of state, among other instructions, directed me to proceed along the coast of Cuba



for *certain purposes*, and report to him accordingly I deemed it unsafe to commit my report to writing, until under cover of our own flag in the harbor of Vera Cruz. My report was dated there, and may be now found amid the archives of the state department.

On my arrival in Havanna, after passing by land from Neuvas to Principe, the capital of the north-eastern province of Cuba, and from that to Gunaha, and along the coast by Matanzas, to Havanna, I found there riding at anchor two of our ships of war, the Potomac, then commanded by Capt. Sands, and the Vandalia, by Capt. Chauncey. I had the pleasure of an interview with both these gentlemen on board their respective ships, and am happy to acknowledge that I was received with an ease, dignity, and a refined courtesy, of which, as an American citizen, I could not help feeling proud. These accomplished gentlemen, who are an honor to our navy, and would be so to any navy in the world, seemed to vie with each other who should carry me out to Vera Cruz ; it was soon decided between themselves, without any interference of mine, that the Vandalia was to convey me to that coast.

The next morning after my interview with these gentlemen, I received a very polite letter from Capt. Sands, who was the senior officer upon that station, informing me that the Vandalia would be ready at an hour's notice to receive me on board, and proceed with me forthwith to Vera Cruz. I accordingly lost no time in going on board, and was received with the customary salute from the ship. It is entirely unnecessary to speak of our voyage to Vera Cruz ,

suffice it to say that the captain of the vessel was an accomplished gentleman and a fine scholar, possessing classical attainments of a high order. In due time, the ship dropped anchor opposite the city of Vera Cruz, where I was landed under a salute from the Vandalia. Before I proceed further in detailing the circumstances which corroborate the assertion that the spirit of popery has crept into our navy, I must allude slightly to the object and nature of that mission on which Mr. Upshur, late secretary of state, had sent me to Mexico.

Sometime, I think, in 1832, a bull was published by the late pope of Rome on the subject of slavery in the United States. This bull was directed to all bishops of the *Roman Catholic denomination* in this country. Mr. Upshur, on seeing this bull, sent a note by one of the clerks in his department to the archbishop of Baltimore, asking him what was meant by the bull, and whether the pope claimed any power to dictate to this country *what* action it should take on the subject of slavery, or on any other question. The note was of course dictated in a mild and christian spirit, which characterized the whole life of Mr. Upshur, who lived and died an exemplary member of the Protestant Episcopal church, if I am not mistaken. Mr. Upshur might well expect a respectful answer; he was secretary of state, and, as such, was entitled to due consideration: but how did the pope's representative in the United States—how did this bloated and pompous minion of a foreign power, of a foreign country and rotten government—answer our secretary of state? He sent a message—only a

verbal one—saying that he could not notice any communication from him, except in his official capacity as secretary of state. Mr. Upshur, feeling indignant at this piece of popish insolence and implied right to act as the pope's ambassador, sent me to Mexico with a view of ascertaining, by means best known to myself, what the popish church was doing, and to what extent they were interfering in the political affairs of this country. Mr. Upshur knew full well that the Mexican bishops were all Roman Catholics, and that the principal men among them were perfectly conversant with what was doing in the popish government at Rome for the overthrow of our American institutions and government. I accordingly proceeded to Mexico, and sent back to the secretary of state a report, of which the following is a copy:—

*' Vera Cruz, 11th Feb. 1844.*

*' Hon. A. P. UPSHUR,*

*' Sir—I have had the honor of delivering your despatches to our minister in Mexico, and now beg respectfully to submit to your consideration such information as I have been able to collect in relation to the views and intentions of the Mexican government and the popish church establishment on the institution of slavery in the United States, &c. My information is from the only source entitled to full credit, and, in my humble opinion, deserves your serious consideration; it is from the archbishop of Mexico, head of the Mexican church, and member of the Mexican senate. My conversation with his Grace*

was in the Latin language, and in the presence of the Rev. Mr. Urquart, an Irish clergyman, I believe of the order of Jesuits, by whom I was presented to him; both considered me a *good Roman Catholic, and an abolitionist*.

‘After some preliminary conversation, the following dialogue took place between myself and the bishop. I give it as it occurred in questions and answers—the questions by me, the answers from the bishop.

‘*Question.*—“Is the Mexican church doing much for the abolition of slavery in the United States?”

‘*Answer.*—“Not as much as it ought to do, my son; but still we are doing a little through the agency of the Irish clergy, who have the advantage of the advice of the great O’Connell. He understands the American character, and makes proper use of any funds we can contribute towards the great cause of emancipation. O’Connell has a *bonum caput, plenum sapientiæ et caritatis*. We do a little also through Father Varella, of New York, who is a faithful servant of the church. The holy church will never sleep until she sees slavery abolished.”

‘*Question.*—“Why does not Mexico repossess herself of Texas, and abolish slavery there?”

‘*Answer.*—“We are anxious to do so, but fear we could not retain it. We prefer leaving that to the English, who are able to do it, and the abolitionists of Ireland and England assure us that it must be done. Santa Anna is anxious for it, as it would be the means of restoring to him his lost fame in that country.”

‘ *Question.*—“ Will your *Grace* oblige me with a letter of introduction to Santa Anna?”

‘ *Answer.*—“ I cannot do it, my son. Santa Anna and myself are not upon as good terms as usual. My country palace lies within a few miles of the city, and as I seldom visit it, I have given him the privilege of occupying it when he pleased, and recently he sent me a note, telling me to furnish it anew, as the old furniture was not good enough. I told him it was good enough for me, and ought to be good enough for him, as the palace was mine. Without paying any attention to the note, he ordered the palace to be furnished according to his directions, at an expense of eighteen thousand dollars, and ordered the bill to be brought to me, with an intimation that I had better pay it at once. I called a council of my brethren, and, at the suggestion of the Holy Ghost, who presided over our meeting, I paid the bill. Besides this, he does not like the present constitution, which he knows was written by me, as one of three senators appointed by congress for that purpose, and I should not wonder if, in a few weeks, he dispersed the present congress at the point of the bayonet, and ordered them to frame a new constitution.”

‘ *Question.*—“ What object does your *Grace* think he has in view in those movements? You are the head of the church, and why not consult you?”

‘ *Answer.*—“ He does many things without consulting me, and I am afraid he will get into trouble. It was only the other day, an agent came from England, offering him a very large sum of money if he would suppress the manufacture of cotton goods in



the republic. He consulted some of his friends upon the subject, and they told him if he did so, it would cause a revolution. The English agent soon returned again with another proposition, offering him more money, and guaranteeing to him sufficient aid to reconquer Texas, if he would suppress the manufacture of cotton goods. The English agent assured him that the British government would not *prevent* her half-pay officers from joining Santa Anna in an expedition to Texas, and that the English and Irish abolitionists would furnish men and means to subdue Texas. He again consulted his friends, and they would not consent to abandon the manufacture of cotton. This enraged him, and he next determined to insult the British flag, with a *private understanding* that Great Britain would not be satisfied with any reparation for this indignity short of the suppression of the manufacture of cotton; thus securing to himself the money that was originally offered him, and avoiding the odium that would otherwise be attached to this injustice done to the manufacturers. He may succeed in this, or he may not."

' *Question.*—"Cannot your Grace give me a letter of introduction, by some means, to this extraordinary man, Santa Anna?"

' *Answer.*—"No, my son; but I will do better for you—I will send one of my reverend brethren with you to the British consul, through whose hands large sums of money pass to Santa Anna, and he, at my request, will procure for you such a letter of introduction as will give you free access to him, and procure for you any reasonable favor you may ask."

‘End of my conversation with the bishop of Mexico.

‘I accompanied the bishop’s reverend friend and confidant to the office of the British consul, a Scotch gentleman of very prepossessing manners, who received me with great courtesy, as the supposed friend of the archbishop of Mexico, and expressed a regret that he could not accompany me himself to Santa Anna’s, but would give me a letter to the governor of Vera Cruz, which would answer all my purposes. I have the honor of enclosing to you the letter as I received it, and accompanied with a translation. It is marked No. 1. But unfortunately, on my arrival in Vera Cruz, I found all my plans defeated by Capt. Buchanan, of the ship Vincennes, who called upon Mr. Dimond, the consul to this place, leaving with him a singular message to be given to me. I should not allude to this message at all, if it did not tend to defeat all my plans and jeopardize my liberty, although it was evidently an insult to myself, and to the government which honored me with a rank higher than that of Capt. Buchanan. It immediately went abroad that I was imposing upon the authorities of the country, and nothing better than a spy ; and accordingly I deemed it imprudent to call upon either the governor of Vera Cruz or Santa Anna, at all events until I had the honor of laying the subject before you, and ascertain from the proper authority whether a commander of a sloop of war is allowed to insult, without provocation, a consul and bearer of despatches, in the legitimate discharge of his duty. Believing, however, that Capt. Buchanan

may arrive in the United States before me, and report to the government that he offered me a passage, to save expense to the United States, and throw the blame of not accepting it upon me, I waved all personal considerations, and sent him the following note :—

‘ *Vera Cruz, Feb. 6, 1844.*

‘ Mr. Hogan presents his respects to Capt. Buchanan, of the United States ship Vincennes, and thanks him for the polite message which he had the honor of receiving from him through Mr. Dimond, American consul, offering him a passage in his ship to the United States, if Mr. Hogan would send him a note requesting him to do so.

‘ Had Mr Hogan the honor of any personal claims on Capt. Buchanan’s attentions, he would not hesitate one moment to send such a note as the Captain requires ; but under existing circumstances, and being bearer of despatches from the Hon. Waddy Thompson, minister from the United States to the republic of Mexico, to our own government, Mr. Hogan deems it improper to ask as a personal favor, what he believes nothing but a sense of duty should induce Capt. Buchanan to grant. Mr. Hogan, however, assures Capt. Buchanan that any attentions from him, in his official capacity, to Mr. Hogan as bearer of despatches, would be most respectfully received.

‘ To the above note, which I deem respectful, the Captain made no reply, but called personally with two of his officers, and repeated to me the substance of the message which he had left with Mr. Dimond. I trust you will call the attention of the proper tribunal to this painful subject. If, as bearer of despatches, I have discharged my duties honorably and diligently, I am entitled to protection from the insolence of a naval officer, and I trust the government will grant it by investigating this matter ; but as it had no reference to this report, which I have the

honor of making to you, I will refer it to the naval department, to which it more properly belongs. Suffice it to say, that he reported me to be a Roman Catholic priest, at variance with the pope, and thus not only defeated my plans, but jeopardized my liberty. Under these circumstances, I deemed it imprudent to proceed any farther without your advice. Another circumstance induces me to be particularly cautious here. On the day of my arrival, I was introduced to a Mr. Hargous, a merchant in the city of Vera Cruz. A few minutes' conversation with this gentleman induced me to suspect him of being one of Santa Anna's spies. Seeing me arrive here in a man-of-war, he suspected I came on business of primary importance, and used every means of ascertaining from me what it was. He asked me to his house ; I declined going. Next day he asked me to dine ; to which I sent an apology. He then posted out to the residence of Santa Anna, and spent that night with him, no doubt to put him upon his guard as to what may occur from my apparent mysterious arrival. This man, Hargous, has our officers who arrive here, and I believe others who reside in Mexico, completely under his power ; he cajoles them, while they are unconscious of it, by good dinners, good wines, and consummate craft. I would respectfully say to you, sir, in the language of the old poet,

“ Hunc tu, Romane, caveto.”

‘ The above report I have the honor, sir, to submit, and remain,

‘ Your most obedient servant,

‘ WILLIAM HOGAN.’

The above report may not be, in itself, of much importance; but it discloses one or two important facts. It shows that popery has found its way into our gallant navy. I say *gallant*, not because I have so far found it so, but because it has proved itself so since the establishment of our government. It shows, besides, that the popish church is trying to undermine our republican institutions by interfering with the administration of our laws. A large portion of our citizens are Roman Catholics to a man; at least, to a bishop and priest; in all our slave-holding States, they pretend to be pro-slavery men; and yet it is acknowledged by the Catholic bishop of Mexico, that the popish church will leave nothing undone to abolish slavery in the United States. In all Catholic countries, Spain, Portugal, Mexico, France, Buenos Ayres, slavery is not only encouraged, but is supported by law of the land; and yet, wherever there seems a chance to weaken the allegiance of the citizens of a republican form of government, they are strong advocates of abolition. This is an historical fact, which Mr. Polk seems to have forgotten, when he appointed jesuits chaplains to our army; and I would venture the assertion,—let my readers set down as much of it as they please to bigotry or personal hatred to popish priests,—that if the executive, for the time being, continues to appoint such men captains in our navy as Buchanan of the Vincennes, and Catholic priests for their chaplains, that before many years, there will be no safety in sending a Protestant in any capacity from the United States to a Roman Catholic country. As soon as this Bucha-



nan discovered that I had the full confidence of Mr Secretary Upshur, and that I was at variance with the pope of Rome, he apprised Mr. Hargous of Vera Cruz (who was himself a good Roman Catholic) of the fact. Buchanan instantly called upon our consul, Mr. Dimond, and informed him that he could not give me a passage in the ship to the United States, because the pope had cursed me. Would Buchanan do so, had I been a Roman Catholic priest, or had he not been friendly and probably in the — confidence of the Mexican government and popish church? It was not enough that this superannuated fop, Capt. Buchanan—I dislike profaning the title of an American captain by giving it to any man who merits it not from his country—should not take me as passenger in a ship of the United States, but to show his zeal in the cause of popery, he must proclaim it in Vera Cruz that he would not do so, assigning as a reason that I was cursed by the pope; thus adding falsehood to treachery. I never asked for a passage to the United States in the ship Vincennes; I would not accept of one from the nautical Fadladeen who commanded her. I was prejudiced against him from the moment I saw him. I looked upon him as a trifler, unworthy of his command. I no sooner fixed my eye upon him, than an involuntary exclamation was about to break from my lips,

“An if a man did need a poison now,  
Whose sale is present death in —,  
Here lives a caitiff wretch would sell it him.”

Every thing in the Vincennes bore evidence of the trifling character of the commander. I visited her

the day before by invitation of Capt. Chauncey, of the *Vandalia*—not to gratify my own curiosity, but to have the pleasure of enjoying a little longer the society of that amiable gentleman and brave officer, in whose ship I had just spent a few days. The contrast between the two ships and their respective commanders struck me forcibly. The architecture and arrangements in the *Vincennes* seemed to excel those of the *Vandalia*; but vastly different and greatly superior was every thing, within the province of the captain, managed on board the *Vandalia*. The cabin of the *Vincennes* resembled more a French barber's shop, than the cabin of a ship. The bed, which is generally a hammock in ships of war, or, at any rate, nothing better than a well-arranged cot, was a splendid four-posted bedstead, covered with curtains elegantly festooned, &c. &c., and all at the expense of Uncle Sam, as the *gallant* commander informed us. There was not a cosmetic or aromatic perfume known in the whole science of painting, whitening hands, dyeing hair, periwig-dressing, which were not to be found and duly labelled in the state room of Commander Buchanan. There was no room for maps, coast-surveys, histories of foreign countries and voyages, depths and soundings of foreign coasts, strength or mode of fortifications; these things were entirely beneath his consideration; they were matters of minor importance. A thorough knowledge of the ancient and modern classics, a general acquaintance with the various languages, improvements made in the science of gunnery, and such things, were not worthy the attention of the *gallant* Buchanan, of

the Vincennes ; they were only fit for such working men and *naval drudges* as Capts. Chauncey and Sands. One speck upon the lily-white hands of Capt. Buchanan, one single hair of his whiskers in disorder, or one Cologne bottle out of place, were matters of more importance than all the dull sciences of ancient or modern times.

Such is the *gentleman* who declared in Catholic Vera Cruz,—even though unasked to do so,—that he would not have a person, who was cursed by the pope, passenger in his ship. Nor was he content with this : he called on me, at the office of our consul, Mr. Dimond, in company with a thing whom he called his private secretary, named —, of New York, and repeated to me the insulting message he left with Mr. Dimond for me, threatening, if I might judge from his appearance, to annihilate me. He was armed cap-a-pie ; he was buckled to an enormous sword,—as surely such a sword could not have been buckled to him. It was not generous in him not to have brought another for my use—I should not then have been so *hugely* frightened as I was ; but fortunately for me, my gray hairs—every one of them turned gray upon the occasion, and stood upon end too—protected me from his wrath and that of his officers, and never since have I been able to restore my hair to its primitive color ; and if Captain Buchanan—let him be known in future by the name of Capt. Cosmetic—will make me a present of a bottle of his hair dye, I shall forgive him the *huge* fright in which he put me at Vera Cruz. I laughed, it is true, when the *belted knight of Cosmetic*—know

all men, that is his present name—left me with unbroken skull and unfractured bones at the office of Mr. Dimond ; but,

“ How oft, when men are at the point of death,  
Have they been merry, which **their** keepers call  
A lightning before death. O, how may I  
Call this a lightning !”

I will take leave of the Captain for the present.

It may or may not be worth President Polk's consideration to know what is the opinion of the Roman Catholic bishops in Mexico, or, which amounts to the same thing, the government of the pope may be, upon the subject of slavery in the United States. What is it to him what the archbishop of Mexico thinks upon the subject ? There are others, besides Mr. Polk, in this country, who desire to abolish slavery, and yet hypocritically uphold it in private.

One thing, however, Mr. Polk may learn from my report to Mr. Upshur, that the **Romish** church is secretly interfering with the government of the United States ; for if it will do so in one case, and on a subject of such vital importance to us as that of slavery, it assuredly will in every other. Disguise it as they may, the question of papists is not, whether slavery shall exist or not ; the real question with them is at the root, how to get possession of the government of the United States ; or, which means the same thing, how to give papists a numerical ascendancy over Protestantism : that once accomplished, the pope of Rome will be the actual sovereign of this country. Is the **Romish** church actually solicitous for the welfare of the negro slave ?

Does she herself, her bishops, or her priests, desire to see the negro better educated, better clothed, fed and housed than he is, under our government? Do the bishops and priests of Mexico wish to see any improvement in the condition of our slaves? I would not outrage the common sense of my readers by answering in the affirmative. The question with them is,—and it lies at the root, runs in the sap, and through the whole trunk of popish intrigue,—how they can manage to wrest all political control from the hand of government.

It is said that there are 3,000,000, or thereabouts, of slaves; and it is also computed that there is nearly an equal number of Roman Catholics. The church of Rome knows full well that if the slaves were free, they could be easily humbugged and enticed to embrace the popish religion. A few jesuits could easily accomplish the work. The African is naturally fond of music; many of the jesuit priests are proficient in that science—their love of music would be gratified by them. The African is fond of show, gewgaws, and all such things; he will find them in the Catholic church. He is by nature superstitious; that, too, would be gratified in the Romish church. We are told by those who have travelled in Africa, that almost each tribe has its god, whom they can propitiate by sacrifices of some kind; they can be indulged to their hearts' content in the Romish church, where each individual can have a god in the shape of a viaticum or wafer, whom they can propitiate by a Mass, to be had daily at a given price. In fact, every thing in the Romish church, its instru-



mental music, its singing, its crossing, its holy water, beads, scapularies, and other juggleries, are admirably calculated to win over the slave to the Roman church; and full well do the Romish priests know, that if once united with themselves, the downfall of this government would follow as a necessary consequence. Bring three millions of Africans, and nearly the same number of Catholics, to our ballot boxes, and there is an end to our government—there is an end to our civil rights, and to our Protestant religion. Think you, Americans, that the church and priests of Rome do not understand this? Think you that O'Connell, the pope's agent in Ireland, is not aware of this? Do you suppose that he ever would have threatened us with *clipping the wings of our eagle*, if we dared raise our hand against Great Britain, unless he were certain of this fact? Never; and never, until we put a stop to the interference of the pope, his agents, or the agents of any other foreign power, shall we be safe in the enjoyment of our civil rights, or count upon the permanency of our institutions. The archbishop of Mexico, of whom mention is made in my report to Mr. Upshur, gave the names of two individuals, who were then, and are now, employed by the popish church to abolish slavery in the United States. One was the Irish traitor O'Connell; the other is one Father Varella, then and at present in New York. We all know the character of O'Connell; and I know something of this Father Varella. I discovered, when in Havanna, a short time ago, that he once lived in that city, and was induced to come to New York, where he was

told his abilities for intrigue would be duly appreciated. He is an unscrupulous monk, whose character in Havanna was such that it was deemed prudent for him to retire as soon as convenient, and take refuge in the United States. He stands very high, I am informed, with Bishop Hughes, of New York. These are the men, and such are a few of the agents and measures adopted by the infallible church of Rome to tamper with our laws and civil institutions.

Pause for a moment, Americans, and look at the character of the agents whom a foreign king, the pope of Rome, employs to disturb that peace which you have enjoyed since the adoption of your constitution ;—O'Connell, that traitor, a double traitor to the British constitution, which he has sworn to maintain and defend ; a Father Varella, of whom I can say no more than that he was a monk in Havanna, and obliged to leave even that place in consequence of excelling them in their *usual practices*. Is it not time for Mr. Polk to see that the political and social interests of this country are at stake, and that he should no longer make choice of popish priests as proper persons to act as chaplains in our army, or any department of government ?

If Mr. President Polk will pay no attention to my arguments on this question, or if he and his minions will treat me with violence for uttering them, as they did upon a recent occasion when acting as an officer in the Boston custom-house, I would refer him to an authority which cannot be doubted, Corporal Trim Brownson, of the Boston Democratic Quarterly Review. The Corporal, it must be known, is the

recognized organ of the popish church in New England. "In point of facts," says the Corporal, "democracy is a mischievous dream, wherever the Catholic church does not predominate." What think you of that, Mr. Polk? You are a Presbyterian, I understand. Do you suppose that the democratic government of the orthodox church, whose beautiful and simple services you listen to every Sabbath, is a mischievous dream? I may be too fast; I should not have asked this question without first ascertaining whether or not you join in them. What are you, Mr. Polk? Being a citizen of this republic, I am allowed to ask you such questions as are not forbidden by law. Are you a Presbyterian, or a papist? This may not be a question of sufficient weight to engage your official attention; but questions of less magnitude have occupied as great minds as yours; they have agitated whole universities, as we are informed by a grave author—sufficient at least for the present occasion. We are told that there were two universities at Strasburg, and that they never could agree on the affair of Luther's navigation. One of these universities was Protestant, and the other popish. Protestants maintained that Luther sailed before the wind. The popish doctors denied this, and contended that he fell off several points. The dispute remains unsettled to this day. It is above reason, says one party; it is below reason, cries the other. It is impossible, says one; it is impossible, said the other. The question was finally decided by having one of the popish doctors rush into the room, exclaiming, By G—— God can do every thing,

and Luther could never have sailed in the teeth of the wind. Would that some doctor would make his appearance, and decide whether you, Mr. President, are a papist or a Presbyterian. Papists contend that you belong to them in spirit. Presbyterians (in whose doctrines I believe myself) contend that you are theirs by virtue of a solemn profession, and that it cannot be possible that you would betray them and their religion into the hands of popery. Corporal Brownson, of the *Democratic Review*, (and you know, sir, that he is good authority in all matters appertaining to popery, being its constituted organ in New England; besides, the Corporal, like yourself, is, should, was, or will be a democrat of the first water) assures us that "Democracy in this country is down to the *freezing point*, and will fall to zero, or lower. Very few," says this democratic prophet and popish oracle, "look upon obedience to law as a modern duty: while such is our moral state, it is idle to talk of civil freedom. If we love freedom, we cannot but seek the predominance of the Catholic church, for no other can teach due reverence and obedience. Under the supremacy of the Catholic church, through its moral and *spiritual* influences, liberty may be a reality, and democracy a delusive dream."

Thus speaketh the great Corporal Trim, ex-priest of all denominations, the great scape-goat of all religious and infidel associations, and now the oracle and defender of popery in the United States. The prophet continues and speaketh thus:—"If the church becomes predominant here, Protestants will all be

exterminated. We hope so," says the Corporal ; " we would exterminate error every where, by converting its subjects to the truth—by moral, not by physical force,—the church never uses physical force ; her weapons are spiritual, not carnal ; yet Protestants will find them none the less powerful on that account. The church permits all men to have equal rights before the State ; but before her own tribunal, she knows of no toleration of error. To do this, is the settled policy of the church. That this policy is dreaded and opposed, and must be dreaded and opposed by all Protestants, infidels, demagogues, tyrants, and oppressors, is also true." Do you hear, Mr. Polk, this public avowal of the supremacy of the pope of Rome over all the political and moral government of this country ? But you will say that this Brownson, or popish Corporal Trim, by which he is better known, deserves no attention ; that he never was true to any party or church ; that he was always a low, vulgar, glavering hypocrite, ready to kiss any hand that will give him bread, or help to raise him from the dirt and filth into which his own imprudence, infidelity, treachery, and vileness had cast him, and that therefore he is no evidence in any case. I will admit that he is no evidence, except against Catholics. Brownson has been excommunicated from every religious society to which he ever belonged. There is scarcely a country in the world divided into so many fragmentary sections, in morals and politics, as our own. Brownson belonged successively, for a shorter or longer time, to each of those fragments, and there is not to be found among them



a single one of them from which he has not been unanimously excommunicated; all have cast him off, and papists have taken him up as the organ of their doctrines in this country; a very appropriate one he is. His testimony for and against them is entitled to due credit.

Will the reader permit me to lay before him an extract from a letter recently written by the bishop of Landaff to Sir James McIntosh? It is short, and I regret that I have not the whole letter; but I think it is appropriate, and deserves the attention of all Protestants, especially all Protestants in America. "Protestant errors die, and never revive. Popish errors only sleep. I have always felt that a papist can have no claim to the exercise of power in a Protestant country, if religion is to be regarded as a matter of any importance to the state. In matters of religion, a papist avowedly surrenders his own judgment. His understanding is not his own. It is voluntarily placed under the control of his spiritual guide; and however tolerant he may be disposed towards heretics, it is not his toleration, but that of his church, upon which their treatment depends."

There is, at least, a difference of opinion as to the nature and character of the spiritual weapons which the popish church uses between the organs of that church in this country and myself. Papists maintain that physical force is never used to propagate their faith; they contend that the church of Rome never did, and do not now, of course, (for the church never changes, but is always the same,) recommend to Roman Catholics the use of carnal weapons to enforce

her assumed spiritual jurisdiction over Protestants. It is thought by Americans that spiritual jurisdiction means something like moral suasion. Whenever Roman Catholics can find a reptile biped, who is cast out from all human society as Brownson has been, they at once hire and commission him to go from city to city, and from state to state, throughout the country, in order to persuade the people that by *spiritual jurisdiction* nothing more is meant than *moral suasion*. Now let us look into this matter. I would respectfully ask Mr. Polk, who has recently commissioned two popish jesuits to act as chaplains in the United States army, to examine it also. About the year 1500, or a short time after, in the reign of Pope Paul IV., serious disputes arose between the Protestants and Catholics of Germany; there were also controversies between the Catholics themselves, regarding the Romish ritual. A meeting of the cardinals—(or rather the members of the cabinet of the court of Rome) was held by order of the pope, and the following question was submitted for their consideration:—"What means shall be devised to suppress the divisions now existing between the Protestant and Catholic subjects of the holy see?" The cardinals of the church of Rome answered, through their chairman, Caraffa, "*A thorough, searching inquisition.*" Accordingly, the pope issued a bull, ordering an inquisition to be immediately founded, and commissioned Caraffa to preside over it. The pious Caraffa lost not a moment in putting the orders of the pope into execution. He immediately hired a house, fitted up rooms for offices, prisons for here-

tics, provided them with bars, blocks, chains, bonds, and all other horrible utensils and modes of torture; which was all done at his own cost and expense. He named commissioners for all countries, and with these *spiritual* weapons, such as locks, chains, prisons, and bolts, all of which (according to papists) have nothing of carnality about them, heretics were persuaded to become Catholics, and swear allegiance to the pope. The following were the rules adopted by order of the pope for the government of the church in relation to all Protestant governments and their subjects :—

Firstly. In matters of faith, not a moment's delay must be made; but, upon the least suspicion, measures must be immediately taken with the utmost rigor.

Secondly. No respect must be shown to any prince or prelate, however high his station.

Thirdly. Extraordinary and extreme severity must be used against such as shall seek to defend themselves through the protection of any potentate; only whosoever *confesses*, shall be treated mildly and with fatherly compassion.

Fourthly. We must not abase ourselves to any sort of toleration towards heretics, and *especially towards Calvinists*.

Here is a precious specimen of popish *spiritual* jurisdiction. The church never uses physical force, say the champions of popery; their weapons are not carnal, but *spiritual*. Can you, Mr. Polk, president of the United States, see any thing *spiritual* in the above regulations of the infallible church? Is not

every thing you see in them carnal, rigorous,—unrelentingly and unscrupulously carnal? Is not every Roman Catholic bound to refuse even your protection and interference in his behalf? Nay, further, is he not bound to refuse your toleration as a heretic?

But it will be said that Roman Catholic priests or bishops never carry into practice the above doctrines or councils of their church; their bishops may even deny it, and no doubt Bishop Hughes, of New York, the archbishop of Baltimore, or whoever applied to Mr. Polk for the appointment of Catholic chaplains in our army, tried to persuade him that no such belief, as that heretics are to be persecuted, and that it would be debasement to *tolerate Calvinists*, is either taught or counselled by them, especially in this country of free laws and republican institutions; but I beg leave respectfully to tell you, Mr. Polk, that the doctrines of the Romish church are now what they were in the days of Caraffa, and that no Roman Catholic bishop or priest in this country can, without being guilty of perjury, pay any allegiance to you as president of the United States, but is, on the contrary, bound by a solemn oath to depose you from your executive office, to betray you in all your official relations, and finally to sap and undermine the republican government of the United States. I have said in a recent work of mine, entitled, “Popery as it was, and as it is,” that every papist priest and bishop in the United States takes the following oath on his bended knees, and calling God to witness it:

‘I, A. B., do solemnly swear that I will be faithful to St. Peter the apostle, and to the holy Roman

church, and to our Lord A. the pope, and to his successors, canonically coming in. I will neither advise, consent, or do any thing that they may lose life or member, or that their persons may be seized, or hands laid upon them, or any injuries offered them, under any pretext whatever. The counsel which they shall entrust me withal, by themselves, their messengers, or letters, I will not knowingly reveal to their prejudice. I will help them to defend and keep the Roman papacy, and the *royalties* of St. Peter, saving my order, against all men. The rights, honors, privileges, and authority of the holy Roman church of our lord the pope and his aforesaid successors, I will endeavor to preserve, defend, increase, and advance. I acknowledge the holy catholic and apostolic church of Rome as the mother and mistress of all churches; and I promise and swear true obedience to the Roman pontiff, the successor of Peter, and vicar of Jesus Christ; and all things I find delivered and declared by the holy canons and general councils, especially by the council of Trent, I do unhesitatingly receive and confess; and likewise I condemn and reject all things contrary thereto. This is the true faith, out of which there is no salvation; I will keep it firmly to my life's end, and will take care that it be kept by my subjects, and those of whom I may have charge.'

This latter clause of the oath is generally called the creed of Pope Pius, and is taken now by all priests. This oath I have taken myself; and while acting under its influence as a Roman Catholic priest, I not only felt it my duty to keep no faith with here-



tics, or uphold the laws of the Protestant government under which I lived, but I considered it obligatory upon me, believed it to be a service rendered to God, if I could undermine and extirpate them from the face of the globe. I now declare, and would be willing to make oath to the fact, that there is not a Roman Catholic priest living, on whose allegiance any Protestant government can depend; nor is there living a heretic who would be safe in cultivating the friendship or reposing in the confidence of any priest under the *spiritual* jurisdiction of the Romish church. I know that there are amongst our citizens many who are mere politicians, and nothing else, and who never did, or never will, until it is too late, pay any attention to the march and repeated aggressions of popery upon the heart and strongest fortifications of our republican government. If the executive of the United States will examine the whole history of popery, and look with a careful and scrupulous eye into the whole history of its structure, he will find that it is pre-eminently political, and gives an undeviating testimony to the fact which I have more than once asserted, that there is no compatibility between popery and human freedom. This is plain as the noon day; common sense confirms it, the experience of nations testifies to its truth, and we, at some future day, will be called upon and appealed to, to bear evidence to the truth of this statement. Whatever is found to be wrong in christian principles, whatever is erroneous in evangelical ethies, must also be wrong in political practice, and unsound in national ethies.

It is so long since we have spoken of the Mass, I almost forgot that I commenced this work under that title, and with a view of giving it full and entire to my readers. I am not able to do so in one volume, as I intended. I trust, however, that the digressions I have made, may have some interest, and afford some information to many of my Protestant readers; at any rate, I have given them some relief from the dull ceremonies and the sickening buffooneries practised in the Romish Mass; should health and opportunity favor, I design, at some future day, to continue this work on the Mass.

# HIGH AND LOW MASS

IN THE

· ROMAN CATHOLIC CHURCH,

WITH COMMENTS.

---

BY WILLIAM HOGAN,

FORMERLY A ROMAN CATHOLIC PRIEST, AND AUTHOR OF "POPERY  
AS IT WAS AND AS IT IS," "AURICULAR CONFESSION," ETC.

WITH ILLUSTRATIONS.

"I know thee to the bottom; from within  
Thy shallow centre, to thy outmost skin."

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VOLUME II.

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## P R E F A C E .

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I do not recollect ever having read any American book without a preface of some kind. I dislike the practice of preface writing. The *word* conveys, to my mind at least, the idea that something objectionable is to follow ; and that a preface is preparatory thereto.

It is customary, also, with American writers, to announce to the public in their prefaces, that the work to which it is prefixed, is *for the use of generations yet unborn*. I beg leave in advance to state that I have no concern, and no rules of direction to give, in or for the consideration, benefit or instruction of *generations yet unborn* ; and for two reasons. First, because I can determine nothing for the future career of others. Secondly, because I believe that the world in which I now live, may differ widely from that which will give birth to future generations ; and I fervently pray that it may be so. The world in which I was born, and the hour which gave me birth, was a world and an hour when the Beast of Rome marched triumphantly through its cities and streets : it also marched through its fair fields and blooming valleys, defiling them with its impurities, immoralities and crimes. Unenviable indeed should be my feelings, and cold as the marble slab should be my heart, did I wish *future generations* to be born in such times and



under such circumstances, with all their consequences : far be such a wish from my mind.

I almost determined some time ago, never again to write a word on the subject of popery. I expected that the popish bishops and priests throughout the United States would deem it prudent to make a treaty of peace and amity with me, and never again provoke me to an exposure of their filthy lives and abominable immoralities. I thought that, like the old Greek philosopher I might almost exclaim, "When I am dead, let the earth be consumed by fire; all my affairs are settled."

So far as the "settling of my affairs" is concerned, I wish it were so; but it cannot be; the popish bishop of Boston will not permit it. War his lordship will have, and war he shall have from me, and that to the knife—I mean on paper—unless his lordship should be so peculiarly pugnacious as to desire it otherwise, in violation of the canons of his *infallible church*.

—————"Lay on, Macduff;  
And d——d be him that first cries, Hold, enough."

I wish, however, his' lordship, Fitzpatrick, of Boston, would engage a better-looking monkey than the one he now employs to spew forth his undigested filth and abuse against myself and others. I dislike the appearance of his lordship's present cat's-paw,—he is a red-haired biped, possessing instinctive, but far below reasoning powers. Cannot you, my lord Fitzpatrick, find a better-looking animal to assume the editorial department of your paper? for I still feel concerned for the honor of my former holy mother, the *infallible church*.

Pray, my lord bishop Fitzpatrick, what took you south of the Potomac, where I understand you have lately been inquiring about my character? If you had made inquiries of me, I might furnish your blessed lordship with sufficient information upon the subject. Suppose, my lord, you take the trouble of reading the following letter, directed, by as worthy a set of Southern gentlemen as ever broke bread, to the Hon. Daniel Webster, then Secretary of State, requesting him to send me as United States consul to Hamburgh, in Germany, or Matanzas, in Cuba, a copy of which is hereby annexed, and now filed in the office of the Secretary of State at Washington. The signers to the following letter are all well known; and were you not a vile calumniator and dangerous member of society, you would not even insinuate aught against the character of any man, who was recommended by them as worthy to hold an office of honor or profit under the government of their country. The Hon. Mr. Berrien has resided in the city of Savannah, Ga., ever since I took my residence in that place. The Hon. Mr. King resided in an adjoining county, and then, and now, represents the State of Georgia in Congress.

*Washington, March 2, 1841.*

HON. DANIEL WEBSTER—SIR:—The undersigned beg leave most respectfully to recommend William Hogan, Esq., of Georgia, for the appointment of consul at Matanzas or Hamburgh.

We take great pleasure in bearing testimony to the talents and qualifications of Mr. Hogan, and in saying that he took an active and efficient part in advocating the great principles which triumphed in the recent presidential election.

As editor of the Savannah Republican, he was the first to hoist the flag of "Harrison and Reform," and was largely instrumental in forwarding the Whig cause in Georgia.

JOHN MCPHERSON BERRIEN,  
WM. C. DAWSON,  
THOMAS BUTLER KING,  
R. W. HABERSHAM,  
E. A. NESBIT,  
WM. C. PRESTON,  
LOT WARREN,  
J. C. ALFORD,  
WADDY THOMPSON.

Did you, my lord Fitzpatrick, ever lay your drowsy eyes upon a more splendid galaxy of names than the above? And dare you, thou foul-mouthed slanderer, try to put down a man whom such gentlemen as the above were willing to elevate to posts of trust and honor under the government of the United States? Are you, a sworn traitor to this government, so imprudent as to provoke me further to an exposure of your immoralities in your episcopal capacity? Miserable tool of a foreign tyrant! how dare you interfere with me or my business in any manner whatever? You may perhaps say, that the testimonials from these distinguished men, and voluntarily tendered to me by them, are five years old. Do you wish another of more recent date? You shall have it. Any thing to quench your thirst for slander and lies. The following letter is from the Hon. James M. Wayne, who has resided in the city of Savannah, I believe, ever since his birth, and lived in one of the next houses to my own.

*Washington, Dec. 5, 1844.*

TO THE HON. JOHN C. CALHOUN,  
*Secretary of State.*

Mr. Hogan having informed me that he was an applicant for the consulate of Trinidad, it gives me pleasure to say, from my own knowledge and acquaintance with him, that he would be an efficient representative on behalf of the United States, at that point.

I have known Mr. Hogan for several years, and write this letter cheerfully.

I am, most respectfully, your ob't serv't,

JAMES M. WAYNE.

Do you want another, Mr. Bishop Fitzpatrick? You shall have that, too.

I concur with the Hon. James M. Wayne, that Mr. Hogan would make an efficient representative for the United States at Trinidad.

J. E. HOLMES.

The Hon. Mr. Holmes was, at the date of this letter, had been for several years previous, and is now, a member of Congress from the State of South Carolina.

Bishop Fitzpatrick, of Boston, close up your foul mouth, bridle your slanderous and unchaste tongue,—recollect that whenever you assail my moral character, you may rest assured that you will find in me a hard customer.

WILLIAM HOGAN.





# HIGH AND LOW MASS

## IN THE ROMAN CATHOLIC CHURCH

### WITH COMMENTS.

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"I know thee to the bottom ; from within  
Thy shallow centre, to thy outmost skin."

I HAVE in the previous volume dwelt so long on the absurdities and impieties practised in the Mass, as celebrated in the United States, even at the present time, that little more, it seems, could be added to illustrate its unscriptural and idolatrous fooleries. I could dwell upon them much longer than I shall do, were I not fully aware that the quick-minded and clear-sighted people of this country might feel impatient, and finally accuse me of an intention to trifle with their time, patience and understandings: but absurd as it is in itself, and impiously ridiculous as the whole affair seems to be, there are parts in the system unknown to many of the lay-members of the popish church, upon which I feel it my duty to make some further observations. We find many strange inconsistencies in the celebration of the Romish Mass, which I have not yet commented upon in the first volume of this work.

At one time, Roman Catholics earnestly prayed that the saints might intercede for them, and through

*their merits* obtain remission for their sins ; but now a direct appeal is made to God himself. Put mark, it is asked only through the intercession of the Virgin Mary, the apostles and saints ; and the intercession of Jesus seems to have been entirely forgotten. While the prayer is saying, the priest takes up the host and breaks it over the chalice, dividing it into three pieces. Here, Roman Catholics, you are also inconsistent, and you are departing from what you yourselves admit to have been done by the Lord God. "He took the bread (according to yourselves) and blessed, and brake it, and gave to his disciples, saying, Take eat, this is my body." You believe that each particle into which the *host* is divided, is formed into a God ; do you worship, then, three Gods, or is each particle the very body of Jesus Christ, whole and entire ? If each particle be God, as your priests blasphemously inform you, you must worship it as such. If you eat one particle alone, and not eat at the same time the remaining ones, it must follow, as a necessary consequence, that the parts which remain uneaten, are, or are not true Gods. If they are not true Gods, neither is the particle which you have consumed, for they are composed of the same materials with it, consisting of flour and water, baked like it, blessed by your priests like it, consecrated like it, the same number of crosses made over it, and exhibited on the altar like it, for the adoration of the people. If they are not true Gods, and left unconsumed and not eaten by you, they must soon decay and moulder into dust, showing conclusively that they are neither component parts nor the entire and

living God who sitteth upon the throne of the universe and liveth for ever more.

I feel for you, fellow-citizens of the Roman Catholic church, and there is no man who has a heart to feel or an eye to weep, who can witness the degrading position in which you are placed by the priests of your church. Do not think me your enemy because I tell you the truth—I have said masses myself—I have broken the *consecrated wafer* into three pieces as your priests do now—I have made whole CHALICES, as they are called in your church, full of those wafers which your priests call Gods, and left them in your tabernacles or little chests in which they are preserved for safe keeping, to be used according as they are wanted. I have often filled a pixis, which I used to carry in my pocket, from this tabernacle; I have often visited, in company with your priests, scenes of gaiety, with this pixis containing Gods in my pocket; I have often enjoyed in company with your priests—very few of whom, it is true, were recognized as gentlemen—the pleasures of the chase, with these Gods in our pockets. I know all about the mode of manufacturing Gods according to the ritual of the Romish church. I have been initiated into the various modes of *trafficking in your souls*, and making money out of you. I might have continued to do so until the present day, but my soul revolted from such loathing practices as those of the Romish priests. I fled from their society, and refused further participation in their idolatries. I know you will be told that it was they who fled from me. That miserable tool of Bishop Fenwick's, that GREAT EX-

COMMUNICATED from all society, Brownson, of the Quarterly Review, is now going through this country trying to persuade you that I am not a man of character to deserve credibility. I would not raise my pen, nor remove from its place a straw, to gain the good will or approbation of this outcast Brownson, now the accredited agent of popery in the United States; but I desire the good will of all who are moral men or capable of being made so by appropriate instruction, and shall therefore lay before my Roman Catholic fellow-citizens the following evidence of my moral standing and character in Philadelphia in 1820, about four months after my arrival in that city. I will take leave to observe that I brought with me to Philadelphia, testimonials such as any man and any clergyman of any denomination could not object to; this I presume will be taken for granted, otherwise popish priests, who for many years have been my implacable foes, would have found out to the contrary. I arrived in Philadelphia, April 23, 1820. On the 2d of the following December, an Irishman by the name of Conwell, bishop of that city, found me actively engaged in circulating the Bible among the children of the Irish Roman Catholics, who were entirely destitute of all scriptural education. This Conwell, as many now living in Philadelphia can attest, was a man of intemperate habits. Under the influence of a *fiery* zeal, he ordered me immediately to leave that diocese, without giving me any notice or assigning any reason for this high-handed measure. To this I demurred, and hence arose all my subsequent misunderstanding and controversy with the

Roman Catholic church ; and to this I am, in the designs of Providence, indebted to my being able now to give a reason for the hope that is in me.

The congregation of which I was pastor in Philadelphia were dissatisfied with the conduct of Bishop Conwell, and wished to reconcile the difficulties between him and myself ; but having failed to do so, owing to the obstinacy of the bishop, called a meeting of the congregation at the house of a highly respected Roman Catholic gentleman, by the name of Charles W. Bazeley, at which the following preamble and resolutions were adopted :—

“Copy of a Preamble and Resolutions, proposed and adopted at a meeting of the Congregation of St. Mary’s Church, held at the house of Mr. Charles W. Bazeley, December 20, 1820.

“Whereas it is a duty dictated by a sense of grateful feeling, to respect and venerate those who have been the means of conferring blessings on a community, and as the esteem of the virtuous and good is no small incentive to the performance of useful actions, We the members of St. Mary’s Church, taking into consideration the continued zeal and unwearied exertions of the Rev. William Hogan in the cause of the Catholic religion, in unfolding to our view the principles of genuine morality, in preparing the minds of our children for the reception of divine truth, in being the instrument of solace to the distressed widow and forlorn orphan ; thus disseminating the seeds of piety, and increasing the Catholic interests of this city, together with his unassuming and dignified manners ;



“Resolve 1.—That this meeting highly approve of the measures pursued by their committee, to bring about a reconciliation between the Right Rev. Dr. Conwell and the Rev. Mr. Hogan: And this congregation, with a view of re-establishing peace and harmony, which we regret with the deepest sensibility, has not succeeded.

“Resolve 2.—That the committee, now acting for the congregation be, and are hereby requested and authorized to furnish the Rev. William Hogan, certified copies of our memorial, together with the answer; that he may be furnished with these TESTIMONIALS from the congregation, to show and prove to the world, that his conduct has been approved, and his services highly appreciated by those who may be supposed to have been more immediately interested.

The above is a true copy.

JOSEPH M. DORAN, Secretary.

By order of the Committee.

JOHN LEAMY, Chairman.

*December 22, 1820.”*

The following were the names of the gentlemen who drew up the above preamble and resolutions:—JOHN LEAMY, JOHN ASHLEY, JOSEPH DUGAN, MICHAEL DORAN, TIMOTHY DESMOND.

I need not say that these gentlemen were individually and collectively of great respectability. They were personally or by reputation known to most merchants of high standing in our principal cities throughout the United States. Their veracity and respectability were neither questioned nor doubted.

John Leamy was president of the Philadelphia Marine Insurance Company, and continued in that capacity until the day of his death. John Ashley was president of the Philadelphia Insurance Company. He was an English gentleman of large fortune and almost proverbial integrity. It may be said of them all that they were honest men ;—a higher eulogium than this I cannot give.

It is because I wish your full confidence, and to do you good, that I refer you back to these by-gone events of my life : we are speaking upon a subject of vital importance to your eternal interests. If I can show you that the Mass, at which you attend in crowds, and which costs you thousands upon thousands of your hard earnings, is idolatrous and a wicked invention of your priests, I shall feel that I have done you a service, and hope that you will come out from among them, and enjoy with me the glorious privileges of our common gospel. Be not persuaded that I wish you ill, or that I am your enemy. It is not so ; it is the wish and the prayer of my heart and soul, to render you a christian service, and have you become a christian people, by taking the Bible for your guide, and cutting loose from the trammels of the Roman Catholic church and her idolatrous Masses. To do this, it is necessary that I should have your confidence, and throw back in the teeth of your scheming priests their calumnious reports against my character. They have for years tried to impress upon your minds the belief that I had been expelled from the Romish church ; but they concealed from your knowledge the fact, that even the bishop of Phila-

delphia tendered to me, over and over again, any testimonials of good character which I might require, or any *exeat* which I might ask, provided I would leave his diocese and cease in future to distribute the Bible among his *subjects*, as he termed his flock. I refused to accept any testimonials upon such conditions, but was unwilling to come to open rupture with him, or expose to public view either his own profligacies and immoralities or those of his priests, until their persecutions forced me to do so. If you believe my statements—and I would prove every one of them *separatim*, if you still require it—you will listen to me and believe me, when I tell you that your priests are *trafficking* with your eternal interests, and using the Mass as a lever or means by which this can be accomplished.

Once more let me call your attention to the Mass. The priest who celebrates Mass, partakes of the wine as well as of the bread which is offered;—does the priest give the wine to you? Not a drop of it. Why not? If the bread is changed into the *body* of Jesus Christ, so also is the wine, according to your own belief; and if both are essential to the salvation of the priest, they must of course be essential to your salvation; and is it not a glaring injustice and a bare-faced imposition to withhold either from you? I understand full well the quibbling arguments which are used by priests to lull your understanding and common sense on the subject of not giving you the wine as well as bread. Are they supported in this by any scriptural authority, by the example of Jesus Christ himself, who instituted the Lord's Supper? or

by the practices of the primitive church? They have no such authority. Let me call your attention to the twenty-sixth chapter of Matthew, commencing at the 17th verse, where you will find a history of the institution of the Lord's Supper. From this you will learn, beyond all popish cavil, that an immense and stupendous fraud is practised upon you by your priests, who partake of the wine themselves and withhold it from you.

"Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, That one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth, as it is written of him: but wo unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, 'Take, eat; this is my body. And he took the cup,

and gave thanks, and gave it to them, saying, Drink ye all of it ; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Ask your priests to open the Gospel of St. Matthew, and read the above history which the inspired writer gives of the institution of the Lord's Supper. Take not the ipse dixit of your priests in any case, but reject it always when it comes in conflict with the words of inspiration. Let this ever be your general rule of action, and there is no danger that you will go astray, for it is the Lord God himself who points out the way in which you should go.

Let me call your attention again to the fourteenth chapter of the Gospel by Mark, 22d and 23d verses. "And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat ; this is my body. And he took the cup, and when he had given thanks, he gave it to them ; and they *all* drank of it."

Ask your priest, by what process of popish ratiocination he can explain to you why or wherefore he does not divide with you the consecrated wine of which he participates at the Lord's Supper, but which he will not allow you to partake of, or even to touch. If it is necessary for him to be present at the Lord's Supper, and to partake of the consecrated elements of which it is composed, it is also necessary for you. Will not the priest admit that you have a soul to save as well as he ? and why does he prohibit you the use



of those means which he deems necessary for the salvation of his? Is he not robbing you of your just right? Is he not standing between you and your God, and removing from your lips, and from your soul, the hand of God, which is freely extended to nourish and supply you in the hour of your greatest need? If he is not, and if it does not appear so on reflection, then you and I are destitute of common sense, or incapable of understanding the language of inspiration itself.

I will refer you also to the Gospel of St. Luke. It may, perhaps, be unnecessary to refer *all* Roman Catholics to other authorities than those which I have given, but as I know that a number of them neither understand, nor inquire, why the priest takes the wine and the bread, and gives not both to the laity, as well as to himself, I deem it important to dwell upon this subject at some length, and satisfy the humblest and most simple amongst them, that their priests are wantonly and cruelly imposing upon them in every department and portion of the Mass. I call your attention to St. Luke xxii. 14, 15, 16, 17, 18, 19. "And when the hour was come, he sat down and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and *divide it among yourselves*. For I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come. And he took bread, and gave thanks, and brake it and gave

unto them, saying, This is my body which is given for you : this do in remembrance of me."

Will Roman Catholics call particular attention of their priests to the 19th verse ? how do they explain the obligations under which Christ laid the apostles to celebrate the Lord's Supper in *remembrance* of himself ? Ask them, that is, your priests, whether Christ ordered them to serve up himself, body and bones, soul and divinity, as a supper for *their* use ? Was his sacred body to be broken and divided among them ? Was depletion necessary, and was his blood required to be placed in a cup, and distributed among them ? In a word, was his body and blood to be divided and apportioned among them ? Oh ! popery ! popery ! truly art thou called *the mystery of iniquity* ! Thou art so indeed, and wo be to those of my fellow-citizens who worship at thy polluted and idolatrous shrines. Do Romish priests celebrate the Lord's Supper, or say Mass in obedience to his injunction, and with the single purpose of *remembering* Him ? They do not even pretend to do so. They say, that at every time Mass is celebrated, Christ is *actually crucified* again on the cross, and that it is a matter of daily occurrence to see him, in shape and form, nailed to a cross, when the host is elevated at the celebration of Mass. Such is the infatuation of at least three fourths of the Roman Catholics of Ireland, that they are afraid to raise their eyes, during the elevation of the host at Mass, lest the sight of the wounds and the bodily torture of Christ during his crucifixion may be more than their sensibilities could bear. Is not this a horrible doctrine ? Is it not an

unaccountable infatuation, and ought not something to be done, to prevent the spread of this impious belief among so large a portion of our fellow-citizens as the Romish church embraces within her pale? A priest creating his Creator, and converting a piece of bread into the veritable body and blood of Jesus Christ, and then swallowing it! Ay, swallowing the very flesh and bones of Jesus Christ, just as they were when he was crucified on the cross of Calvary. If the accounts we have of the personal appearance of Jesus Christ while on earth be true, he was a man of ordinary size and proportions. Can we fancy, without a shock of horror, this man God transubstantiated into a piece of bread, and then swallowed without the least change in his human shape, into the stomach of a priest; and thus, as Bishop Taylor very properly observes, the thing contained is greater than that which contains it. On the supposition that Christ was a man, and of ordinary size, the stomach of a priest would not contain him; and if it could contain him, we have to learn how even that could be done without mastication. The very thought is horrible—I can scarcely dwell upon it any longer. The soul sickens, and my flesh creeps at the bare mention of this idolatrous belief. Do Catholic priests think that their followers are all cannibals? Let no one attribute this language of mine to irreverence for holy things. I would avoid it, if possible, upon all occasions, but I cannot do justice to my fellow-citizens of the Roman Catholic church, without speaking plainly to them; and wo be to the priest who deceives them. How truly did Shakspeare say,

and the saying is almost worthy of a place in the inspired volume—

“There is nothing but roguery in villanous man.”

As a further proof of the peculiar *roguery and villany* of popish priests, they give their poor followers none of the wine which according to themselves, is an integral part of the Lord's Supper and sacrifice of the Mass; but why not give them the wine as well as the bread? Papists say that priests only were present at the institution of the Lord's Supper, and conclude that the command, “Drink ye all of this,”—“Take this and divide it among yourselves,” was addressed to them exclusively. Impotent and weak conclusion, from inadmissible premises! Allowing for argument sake, that those present at the institution of the Lord's Supper were priests, is that a reason why the cup, or the wine, should not be given to others? It is thought,—nay, there is not a doubt about it among christians—that the blood of Christ was shed for all; for priest, as well as the layman, for the sinner, as well as the saint. There is not a christian to be found of any denomination, who does not believe that the symbol of the blood shed for many, does not belong to him as well as his priest. Roman Catholics know full well, that withholding the cup from the laity, is a practice of comparatively modern invention. Pope Gelasius, in the year 476, did not believe as the present pope does, that the cup should be withheld from the laity. It was reported to him that there was then in existence, a sect called Manicheans, who were in the habit of receiving the bread, but not the wine. He denounced them as

guilty of sacrilege, in attempting to divide the sacrament of the Lord's Supper. I would appeal to yourselves, Roman Catholics, whether this is not a daring encroachment upon your rights; how can a priest have the insolence and effrontery to look you in the face and say, I will have the whole of the Lord's Supper myself, but you shall receive but half of it? They say so, however, and you dare not resist. Do you really suppose that your *infallible church* has the power of annulling any deed or grant given verbally or instrumentally to man, by Jesus Christ? Can your church even in general council, annul a power or a grant, made to you, to me, or to any one, by Jesus Christ in person, or can she delegate her priest or bishop to expunge a bequest made to you, and solemnly confirmed to you by the Lord God himself? Christ said to each Catholic, Eat and drink in *remembrance* of me; but the priest says to him, Do not eat and drink in remembrance of Christ, you must not. Do as *I tell* you; you may eat, but you shall not drink; that is my privilege, but not yours. St. Paul says, As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come.

Poor unfortunate Roman Catholics! do you not here see the deception that the priest practises upon you? In refusing you the cup, he says in so many words, What have you to do with showing forth the *Lord's death*? You were not present at the institution of the Lord's Supper, neither were any lay men; let me hear no more of your silly claims to receive the wine as well as the bread. The *infallible church* says it is entirely unnecessary; Christ



knew nothing about the affair ; St. Paul is a perfect *ignoramus* on the subject, and it was entirely unnecessary for Christ to say, Drink ye all of it.

Papists will say,—and they are directed by their priests to do so,—that they receive both the bread and the wine under one kind ; but let us ask the papists, whether Christ warrants any such belief ? Do the apostles teach any such thing ? In a word, does the Lord Jesus Christ, or any of the inspired writers inform us, that it is sufficient to take the bread alone, and not the wine ? Do they say, that the body and blood are taken under one kind ? Can we mistake the expression—“drink the blood ?” It is impossible. The command is an expressive, distinct, and an imperative, marked command. I will admit that this is a *hard saying*. It appeared so to the Jews ; but they supposed that our Savior meant that his words should be taken literally, and they could not understand how they were commanded to do any thing which the Levitical law prohibited. That law was the rule of action for the Jewish nation ; and that law positively prohibited them from using or drinking the blood of *any manner of flesh*. I refer the reader to Leviticus xvii. 14. “For it is the life of all flesh ; the blood of it is for the life thereof : therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh : for the life of all flesh is the blood thereof ; whosoever eateth it shall be cut off.”

The above prohibition is plain, positive, and comprehensive, as the human intellect can conceive it. No wonder, therefore, that the Jews should consider

the command of Christ Jesus, "*Drink ye all of it,*"—a hard saying. They dare not drink of the blood of Christ, according to their carnal ideas, without violating the Levitical law, which absolutely forbids the use of the blood of any manner of flesh. Christ himself did not come to destroy that law, but to fulfil it. We find the same precept or command which was given to the Jews, continued by the apostles. I refer you to the fifteenth chapter of Acts, 20th and 29th verses. "But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. That ye abstain from meats offered to idols, and from blood, and from things strangled; and from fornication: from which, if ye keep yourselves, ye shall do well. Fare ye well."

The Jews did not understand the spiritual doctrine which the Savior came to teach. They believed just as papists do now, that he intended to convey to them the idea, that he meant to give them his own corporeal flesh and blood to eat and drink. This is the doctrine of the papists. Some of their *infallible* bishops and saints contend that the blood and flesh of Christ has been seen, tasted and felt between the teeth of those who have partaken of their cracker God. The fact has been vouched for by the *infallible* church. Never did it occur to the papists—and their priests will hear to no argument on the subject—that Christ, in the whole institution of the last supper, spoke figuratively. The Jews altogether mistook the meaning of the Savior, when he commanded them to eat his body and blood; but

he vouchsafed in his mercy for this hard-hearted people, to dash away from their presence the clouds of darkness which they conjured up between themselves and the Sun of Righteousness. "It is the Spirit that quickeneth," saith Christ; "the flesh profiteth nothing. The words that I have spoken unto you are spirit and life." After this clear explanation by Christ, of the meaning of his own words, can papists any longer continue in their belief in the corporeal presence of the body and blood of Jesus, in their consecrated wafers, or gods of paste, which they elevate for the adoration of their people during Mass? But, if any doubt still remains on the minds of Roman Catholics, I would refer them back again to the twenty-sixth chapter of Matthew, when the Savior tarried at the house of Simon the leper. A certain woman came, and poured a box of very precious ointment upon our Lord's head as he sat at meat. The disciples complained of this as being an act of waste, and that this ointment might have been sold, and the proceeds given to the poor. But our Lord rebuked them for interfering with the woman, saying to them, "She hath wrought a good work upon me. For the poor ye have always with you; but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial." In this passage, mention is clearly made of the *body* of Christ, which he assures us shall not be always amongst us. He tells his disciples it is to be buried;—they are further told that *it* ascended into heaven. "Why stand ye looking up into heaven?" said the two angels in white garments; "this

Jesus who is taken up from you into heaven, shall so come, as ye have seen him going up into heaven." Is this the way Jesus comes to you, Roman Catholic priests, when you offer him, and show him, in the shape of a little round piece of cake or wafer? Is there any glory accompanying your God when you raise him up to be adored by a crowd of idolaters who attend upon your Masses? Go back with me again, Roman Catholics—for I wish to leave nothing undone for your improvement and instruction, as far as I am able—go back with me again, I say, to the words of Christ, Matthew xv. 17: "Do ye not understand," says he, "that whatsoever entereth into the mouth, goeth into the belly, and is cast out into the draught?"

It is well said, that none are so blind as those who will not see; and surely if my fellow-citizens of the Roman Catholic church have not lost their sight beyond recovery, they must see here the delusion under which they labor in relation to their doctrine of transubstantiation, or the real presence of the body and blood of Jesus Christ in their eucharist or Mass sacrifices. Every Roman Catholic who receives a wafer at the hand of the priest, is told by the said priest that he receives the *Lamb of God who taketh away the sins of the world*. He believes, also, and feels, that this *Lamb of God* goes into his stomach; he believes, besides, that this *Lamb* passes through his bowels, and is cast out into the draught like any other substance which undergoes the process of digestion; and under those circumstances I would ask any Roman Catholic whether he can continue longer

a member of a church which imposes upon him such degradation of mind, intellect, reason and common sense, as to require him to believe in the *real presence*, or sacrifice of the Mass. God in his mercy enlighten you, my fellow-citizens of the Romish church. May you, as a body, come out from among the hireling slaves of Rome, and may you by one great effort of moral power, burst and snap the chains with which they have fastened you, hand and foot, mind and intellect, to the chariot of the great Roman harlot. You were never more closely bound than I was once; but I broke those chains, and I am free again. Can you not do the same? Can you not, at least, establish a Catholic church unconnected, untrammelled by the degrading mummeries of the church of Rome? Do you not feel your servitude to Rome degrading, and unjust towards your own interests, both spiritual and temporal? You cannot hold in fee simple even the chapels which you have built with your own hard earnings; the Pope claims them, and insists upon your giving them up to him, or some bishop of his choice in this country. You purchase a piece of land, in which you desire to bury your dead, and in which you wish to lay your own wearied bones; even this you cannot own. Some bishop claims it as his: he curses you unless you give it up to him in fee simple. He blesses the land, by pronouncing a few cabalistic words over it, and for this service,—this unmeaning and ridiculous mummery,—he requires possession of the whole lot, in fee simple; and humiliating indeed is the acknowledgment on my part,—you give it up to him,



you surrender your own title, and not only that, but all the reversionary and residuary interests which your heirs and posterity may be justly entitled to.

Will Roman Catholics permit me to ask them, why they do not check these popish usurpations? Is there any thing to be found in the scriptures to sanction them? Are there any reasons assigned by the holy fathers of the primitive church, why bishops or priests, in their official capacity, should lay claim to the estate, or estates, owned and purchased by the members of their respective flocks? Is there any cause assigned, even by the church itself, why her chief pastor—if she will have it so—should reside in Rome, and no where else? Does the Roman Catholic church give us any reason, why her head, or Pope, should not reside in the United States, and thus save three millions and upwards of her members from getting into perpetual broils and difficulties, in trying to protect their property from the avarice and rapacity of her priests? It will not answer, now-a-days, to tell a man that he shall not enjoy peaceably a lot, or piece of property, for which he paid a fair price, without permission from the pope; and still less will it answer, to tell him that he shall not have it at all, that he has no right to it, and that it is the exclusive property of the church. Such language as this, and such sentiments, are entirely out of date. Such principles are altogether obsolete, and far behind the times; and, if to encourage, to foster and patronize them, be an essential tendency of popery, it becomes the duty, not of

Protestants alone, but of Roman Catholics themselves, to oppose their further advancement.

I am aware that the *infallible* church will cling to her ill-gotten power with the grasp of death; but Roman Catholics need not fear—let them claim but their own, and God will protect them in its acquisition. It is difficult to obtain concessions from rulers, or any man or body of men, long habituated either to rule or misrule; but there are always some circumstances which compel them to concede what avarice and rapacity would gladly withhold. It will be so in the coming contest,—should it take place, as I hope it will,—between the lay members of the popish church and their avaricious bishops. The rights of the many must be established, and the temple of justice must be reared, though it may be only on the ruins of a storm, which in the very wantonness of pride and obstinacy, priests and bishops have been brewing in this country for the last twenty years.

It seems that it is only now, at least recently, that the reasoning faculties of Roman Catholics, as such, are beginning to develope themselves, and they are a sure pledge of their rights; the very elements of christianity show that the civil rights of man should be protected. While we think, while there is mind, and when we feel that we have intellects which are susceptible of cultivation, we have a pledge within ourselves that we are not wrong in demanding what is just.

Roman Catholics, degraded and wronged as they have been for centuries back, find from year to year

that they are gaining upon the intrusions of papal despotism upon their rights. The spirit of freedom and equal rights may be unseen and invisible to our eyes, but it cheers us on, like the song of birds which cannot be seen, but which still encourages the lonely traveller in his march through the wilderness of life; that spirit invigorates and encourages the enslaved and heavy-laden Roman Catholic in his efforts to shake off the yoke of popery.

One difficulty there is in the way of inducing Roman Catholics to break loose from the trammels of Rome; it is this: many of them suppose that if the pope did not live in Rome, and if he had not the power of appointing bishops, and owning real estate, some of them would believe that they had no church at all. I have often conversed with Roman Catholics, and I have found it impossible almost to persuade them that their church could exist at all, if the pope did not live in Rome. When I tried to persuade them that it would be much more for their advantage and the general interest of the church, if the pope resided in the United States, or rather when I have tried to persuade them that they ought to elect a pope in the United States, and place themselves under his jurisdiction; their reply generally was, "Then we should have no church, we should have no *Roman Catholic pope*; we should all be heretics, and perpetually damned."

Is not this a singular delusion? And how lost to all principle of honor and truth must that priest or bishop be, who would try to fasten it upon the minds of the millions of the deluded followers of the

church of Rome! Any Roman Catholic may examine this question himself. No man need be mistaken upon the subject, and all those who are thus duped by their priests, must be so voluntarily and with their eyes open. Who is there ignorant of the fact, that on the 25th of January, in the year 1813, Pope Pius VII. entered into a *concordat* with the emperor Napoleon, that he, the pope, should reside in France,—that he should never return to Rome,—that he, the pope, should forfeit all temporal sovereignty, as incompatible with spiritual privileges,—that his income in future should in no way be drawn from the church,—that it should be derived from the income of his own personal and real estate, and that if a college of cardinals were permitted at all, they should be paid at the expense of the French government?

The above concordat was duly signed, sealed, exchanged, and delivered, at Fontainebleau, on the 25th of January, 1813. Bishops Fitzpatrick, Hughes & Co. will scarcely dare to tell Roman Catholics, that I state here another of my *old lies*. This is a matter of record, and if the right reverend bishops have not lost their usual *prudence* and craft, the less they say upon the subject, the better. Here we see an *infallible* pope, at the head of an *infallible* church, surrendering his *infallibility*; we also see an *infallible* church giving up an *infallible* pope, and both becoming forever tools in the hand of a French dynasty. Look at this state of things, American Roman Catholics. Any priest will tell you, that the pope and the church cannot be separated; the priest

says, that the church cannot be *infallible* without the pope, nor can the pope be *infallible* without the church. Admirable reasoning this! Why submit any longer to such foolery? Come out as a body, and repudiate papal supremacy over your church. Repudiate, also, auricular confession, and the mummeries of her Latin Mass; by so doing, you will become the benefactors of mankind, and the finger of scorn will no longer be pointed at you, as vassals of a foreign power and deservedly suspected traitors to your adopted country.

There is an integral portion of the Mass which the laity know nothing about, and which even some of the priests of the Roman church are but partially acquainted with. As a general thing, the laity believe that if Mass is celebrated, the usual number of genuflexions made, crosses performed, the prescribed number of saints invoked, the wafer god elevated and adored, and other various gyrations and apparently monkey tricks performed, that all which is necessary is accomplished; they retire from the church, or their place of meeting, whatever it may be called, believing that they have done a *prescribed* duty which their *infallible church* imposes upon them, and give themselves no further concern about the Mass. They believe that their god has been created by the priest; they bow down and adore him in the most solemn and reverential manner, and retire, satisfied that they have done their duty; that their priest has manufactured flour and water into the body and blood, soul and divinity of the great and eternal and only sacrifice which God has required as a perfect atonement.



for the sins of man. It would be cruel, and worse than cruel, to permit this delusion to continue any longer. I know not that I can prevent it. I know not but it may be the special will of God to permit its continuance for purposes known only to himself ; but I feel that, in his providence, he has pointed it out as my duty to expose this delusion, and invoke my fellow-citizens of the Roman Catholic denomination to come out from this mist of dark and deep idolatry, and shatter and tear into shreds this additional net, into which the prince of darkness had driven them, and will forever continue them, unless something is done for their escape.

Here, as in every thing else which I have said and written on the subject of popery, I refer the reader to authorities which cannot be denied by any Roman Catholic priest in the United States, or elsewhere. If I state what is false, or exaggerated facts, I desire that some Romish bishop or priest may disprove what I say. I quote from the Romish *Missal*, a book now used for the celebration of Mass in every Roman Catholic church on the face of the globe. If the reader should still doubt my word or authority on the subject, let him ask that paragon of veracity, modesty and piety, Bishop Hughes, of New-York, whether he does not read in the Missal, in which he says Mass every day in the week and twice on Sundays, a paragraph, entitled *De Defectibus in celebratione missarum occurrentibus* ; the above words, which, as the reader already perceives, are in Latin, may be thus translated : *Defects occurring in the celebration of the Mass*. It is a singular circumstance that a

Romish bishop or priest, who professes to believe the doctrine of *transubstantiation*, i. e. that bread and wine are changed by their priests into the real body and blood, soul and divinity of Jesus Christ. It is, I say, strange, and almost passes human conception, that they should teach their people to believe, that when transubstantiation takes place, there should be any circumstance in the Mass itself which could undo that which has already been done. Is it not absurd, beyond conception, that a Romish priest should have the power of changing bread and wine by saying, in an unknown tongue—at least unknown to the audience—*Hoc est corpus meum, hic est sanguis meus* ? Is it not, I repeat it, supremely absurd to suppose that when this change is accomplished, there should be a radical defect in the thing itself ? Yet such is the belief of Roman Catholics, and such is one of those absurdities which the *infallible church* of Rome requires her followers to subscribe to. It amounts to this, *I know how to make a God*. It is done by this process, but when I have made him, that is, from flour and water, and changed them into bread and wine, it still may occur that in this transubstantiation there may be a defect of ceremony, and that, although I adore the supposed God, and although you may bow to him and adore him, he may be no God at all, and we all may be deceived.

It would seem that common sense and consistency should forbid popish bishops and priests to admit of any defects in the Mass, or any thing else to vitiate or prevent the transubstantiation, which they contend for, taking place ; yet there are, according to

their own admissions, four instances or cases which may vitiate the sacrament of the eucharist. Will the reader permit me to name them? The first is a defect in the *materials* of which it is composed; secondly, there may be a defect in the *form* of consecration; thirdly, the very *intention* of the officiating priest would destroy the whole; fourthly, the *sacerdotal order* of the person who celebrates Mass might vitiate or render inoperative the whole service. In the first place, if the bread is not made of wheat, or happens to be mixed with any foreign substance, the sacrament is not perfected, that is, the wafer god is not actually God, or rather the bread is not changed into the body of Christ. Will Bishop Hughes look into this matter? Will popish priests themselves pause for a moment, and see the awkwardness of their own position, and of that in which they at least become accessory in placing their unfortunate followers? They know little or nothing of the composition of that wafer, which they teach their people to believe has been metamorphosed into a god; as far as they can see, it is composed of flour and water; it is in the shape of a thin waffle baked between two irons, and in shape and thickness resembling a large wafer, about the size of those used in state departments. Does the priest know that wheat alone, and nothing beside, is used in the composition of this wafer? Is there any other grain or portion of grain mixed with it? If the wafer is not made of wheat bread, according to the doctrine of the *infallible church*, no change or transubstantiation can take place; and it follows necessarily, according to the

showing of the church itself, that it is at least *possible* that both priests and people who celebrate and worship at popish altars and Masses, may be worshipping an idol, and eating the flesh of an idol of their own making. The words of the consecration go for nothing, and no change takes place ; this is certainly one of the greatest absurdities into which the obstinate folly of popery has ever attempted to lead its people.

I see but one way in which a deluded Roman Catholic may escape from the well-set snares of his church and her priesthood ; besides studying popery, he must become a good chemist, a science at which it is said—and truly said to my own knowledge—many of her priests, especially Jesuits, are well acquainted, for purposes best known to themselves, and which need not be mentioned here. A Roman Catholic, before he goes to Mass, should analyze the bread and wine which the priest uses ; and if any other substance besides wheat be used in the wafer, or any other substance besides the pure juice of the grape be used in the wine, no change can be effected in either, and all the crossings, kneelings, adorations, sprinklings, supplications to holy virgins, holy coats of Treves, fall to the ground, and should be deemed unworthy the consideration of any deliberative body of men, or any rational being.

There is or may be another defect in the Romish Mass, which, strange as it may appear, the *infallible church* teaches her followers, and all whom it may concern, such as Puseyites, for instance, would render the sacrifices of the Mass a perfect nullity. If the

bread, says the *infallible church*, be mixed with rose water, or any other distilled water, it is doubtful whether the sacrament is perfected for the edification of Corporal Brownson, or his *venerable lordship*, his uncle Toby, Fitzpatrick, of Boston. I will give in Latin what both may find in the Missal, out of which they may say Mass to-morrow, or any other day they please. "Si sit confectus de aqua rosacea, vel alterius distillationis, *dubium* est an conficiatur." English.— "If the bread be made with rose water, or any other distilled water, it is doubtful whether the sacrament is perfected." Here I think my former brethren of the popish ministry find themselves in what Yankees would term a quandary. The *infallible church* gives us no clue by which we can possibly extricate ourselves from this difficulty; and with a frankness unusual with her *infallibility*, she acknowledges herself fairly puzzled in the premises. She admits the *possibility*, at least, of an idolatrous practice among her priests; she does not deny that, even in the plenitude of her *infallibility*, she may be in error; she admits that it may be doubtful whether the host, which he holds up to the people, and which he requires them to adore, is God or not; the devil or Dr. Faustus; it may be Sam Slick, for aught we can discover; it may be the very man who struck Billy Patterson; assuredly, when the *infallible church* has *doubts* upon the subject, we may reasonably have similar doubts. What a glorious doctrine is this popish transubstantiation, and what an all-glorious god must this *host* be which the poor deluded Roman Catholics are required to worship as the eternal



Son, the everlasting God! I call upon you, Roman Catholics, in the name of all that you value in heaven or upon earth, to withdraw your confidence in such blind guides, as your church and the priests of Rome. Can you any longer hear to Rome, your pope, or your priests, when they acknowledge that they themselves cannot tell you whether you are worshipping God or a piece of bread, in the sham sacrifice of the Mass? Were there no other evidence upon record to prove that your high and low Masses were absurd, unscriptural and idolatrous, than this alone, it should induce you to come out as a body, and enter your solemn protest against the church of Rome. It must at once appear to you, that the great cause of your inferiority in point of intelligence to Americans and other protestant nations, lies not in your constitutions; you must look for it in some other cause; you possess no idiosyncrasy, intellectual or otherwise, to designate you as inferior to any other people. What then causes an evident disparity between you, Roman Catholics and apostolic catholics? The fact is, that if you wish to rise to a level with apostolic catholics, or evangelical believers, you must discard popery, or continue forever to be a by-word to the nations of the earth. I would appeal particularly to you, natives of Ireland, who have the misfortune to belong to the church of Rome. Do you not feel your comparative degradation even in this free country? Is not your idolatry and silly superstitious practices proverbial in the United States? Are you not played upon? Are you not like tennis-balls, thrown from hand to hand by politicians and

infidels? And why is this? It is because they see that there is no reason why they should not make tools of you, and be permitted to humbug you as well as the church of Rome. They see no reason why the church of Rome should persuade you, in the same breath, that she could make gods for you, and tell you that she doubted whether she could do so or not; and they could not play upon you any tune they pleased. If you are so weak minded or wicked, or both, as to be persuaded that a piece of baked bread, made of flour and water, can be changed or transubstantiated into the body and blood, soul and divinity of Jesus Christ; if you can further believe that this transubstantiation may be rendered ineffective by rose water in place of rain, or spring water, or any other liquid, surely you cannot expect that protestant Americans can regard you as men of sound minds, or fit to be placed upon a level with them in any of the relations of life.

There is another, among the various defects which may occur in the Mass, and which I beg to lay before my Roman brethren. I will give that too in the Latin language, in order to enable them to ascertain from their bishops or priests—or if they prefer it—from Corporal Brownson, whether what I state is correct or not. “*Si hostia consecrata dispareat, vel casu aliquo ut vento aut miraculo ab aliquo animali accepta, et nequeat reperire, tunc altera consecretur ab eo loco incipiendo, Qui pridie quam pateretur, facta ejus prius oblatione ut supra.*” Any Romish priest will find the above words contained in his Mass book. The following is the English of the

passage above quoted. "If the consecrated host disappears, either by some accident, as being blown away by the wind, or by some miracle, or taken away by some animal, and cannot be found, then let another be consecrated, beginning with the words in that place,—*'Who, the day before he suffered;'* having first made the oblation as above."

It is difficult to read the above quotation from the Mass book, without feelings of absolute horror and disgust; and I believe, that I am within the bounds of truth, when I assert, that there is not another instance of such gross, disgusting, and revolting idolatry to be found in ancient or modern history. I am not surprised, that popish bishops and priests should seal up the pages of divine inspiration from their followers; for no body of men, not bereft of common understanding, or deluded by some species of witchery, would for a moment tolerate, much less countenance, such blasphemy, and impure filthy idolatry as would teach a rational being to believe, that a gust of wind, a cat, dog, or even a skunk, could take away in his mouth the body and blood, soul and divinity of Jesus Christ; but Roman Catholics believe this: they believe that after the priest consecrates the *host*, and manufactures the wafer, made of flour and water, into a god, a rat, or even a skunk, may take it away into its own hiding-place, and there consume the body and blood, soul and divinity of Jesus Christ. This seems scarcely credible, and had I not known it to be true of my own knowledge, I should not dare insult the good sense or sensibilities of my fellow-citizens by making such a statement;

but we have upon record, in the writings of the Roman Catholic theologians, instances of profane impiety and idolatry, not less extravagant than the above.

I am aware, that whatever I write on the subject of popery, has to go through a searching examination by the bishops and priests of the Roman Catholic church, and that if I make any statement, not founded upon fact, they can contradict it and retort upon me with a terrible vengeance ; I say terrible, because a more vindictive, vituperative, unscrupulous body of men, than Roman Catholic priests and bishops, never profaned God's earth. I will here quote from a work which I have myself read, in the course of my studies at the college at Maynooth ; the work was written by Dr. De La Hogue, a French Roman Catholic theologian, and professor of theology in Maynooth, I believe, for over forty years. The Rev. Mr. Taylor, recently of Boston, and the very Reverend Dr. —, now vicar-general in the city of New York, as well as several others at present in this country, were fellow-students under Dr. De La Hogue at Maynooth college with myself. This is not one of the *old lies* of which Corporal Brownson occasionally accuses me ; it is a fixed fact. De La Hogue, in a note to one of his treatises, speaking of the *real presence*, gives us the following statement. It appears that a Roman Catholic priest, in Paris, was condemned to death, and sentenced to die on a certain day ; he, not willing to submit to the execution, determined that he would have some sort of revenge on his accusers ; he understood full

well the doctrine of the Romish church, which taught its followers to believe, that by pronouncing four cabalistic words, "HOC EST CORPUS MEUM," bread was changed into the body and blood, soul and divinity of Jesus Christ. He was taken to the place of execution, and as the procession moved forward, it happened to pass through a street on which lived a number of bakers, and in whose windows there were vast quantities of loaves of bread; here was a grand opportunity of making gods according to the creeds of the church of Rome, and the condemned priest took advantage of it, by pronouncing the words *Hoc est corpus meum*, over thousands of loaves of bread. Here was trouble among the learned doctors of Sorbonne; a number of them immediately assembled in conclave, the honor of *holy mother church* seemed in danger; they saw no way of rescuing it, without serious difficulty. To deny the power of the priest to consecrate or transubstantiate, by pronouncing the above words, would be nothing short of heresy; and to admit that this vast pile of loaves over which they were pronounced, was actually changed, might also be productive of consequences equally serious. One or two gods, or even a few dozen of them, boxed up in a *pixis*, and hawked about under the euphonest name of *victicums*, accompanied by bell-ringing, crossings, and genuflexions, might pass unnoticed; but the idea of having a whole strèet, with thousands of loaves of bread converted into the body and blood of Jesus Christ, was not to be countenanced, much less could any schism, heresy, or



symptom of heresy, or even doubt upon any *fundamental* article of faith be permitted to exist among the faithful doctors of Rome. What was to be done, under these embarrassing circumstances? The holy faculty of Sorbonne put their heads together: they knew that the *infallible church* had them closely tied in her holy bands; they were aware that they could not, and dare not break loose from her. Some of the younger members determined upon instant rebellion; but the older heads refused to coincide with them, and hit upon an expedient, which they knew could not fail to settle all difficulties. They agreed that they were bound to holy mother, by a cord which they could not break; but they were fastened only by slip-knots, which, in case of emergency, they might let run to any extent they chose. Accordingly, the *holy* conclave decided to purchase all the loaves in the above street, remove them out to the public common, heap them up in one pile, and set them on fire. This was accordingly done, and the honor of the *holy* church redeemed. The case of a dog, rat, or other vermin running away with a cracker god which poor Roman Catholics worship on bended knees, is nothing more impious than this.

Here we have an instance of a convicted criminal pronouncing the words of consecration over an inanimate pile of bread, and the *holy church* of Rome, which is incapable of sin or error, hesitating whether she ought to believe that the aforesaid pile had, or had not, been metamorphosed into the body and blood of Christ. There remains to this day a very important question to be settled in the *infallible*

*church*. I should be glad to know what the *Corporal's* opinion is, upon it. There are no two Roman Catholic bishops in the United States who agree on the question; but as I fancy the reader is already impatient to know what this grave, and of course important question is, it is necessary that I should inform him. It is this. I use technical language, just such as the infallible church uses: it is in Latin, too, which Corporal Brownson—if he knows how—is hereby authorized and empowered by me to translate. *An conficiatur sacramentum ex opere operato vel opere operantis*—that is, whether the priest can transubstantiate by the innate power of the words of consecration, or by his own power? This question still continues to disturb and puzzle the brains of popish doctors. “Heaven, thou knowest that I love thee,” said the great Eugenius, alluding to the sciences; “thou knowest the secrets of the heart, and that I would this moment give my shirt—for the advancement of human knowledge.” So should I; nor do I know of any subject of more importance to the sciences, than that now being agitated by the *infallible church* of Rome. I should not therefore hesitate a moment to sacrifice as much as Eugenius did, for the proper adjustment of the differences of opinion between the priests of the *infallible church*, on the important question just alluded to; but I shall speak upon the subject hereafter, and for old acquaintance sake I shall help my quondam brethren to get out of their difficulties.

I pass over, here, other defects in the Mass, however ridiculous they may appear. I would pass on

to a new subject, which is entitled, in the very ritual of the Romish church, *De defectibus formæ*. This part of the subject has been treated by others with much ability, especially by the Rev. Mr. Cotter, of Innishannon, in Ireland. I can add nothing to what he has said, nor does the subject itself admit of different language from that which he has used. Were I to change the rubric of the Romish church, or use different words from those now used in the Romish Mass book, the unprincipled priests of that church would persuade their followers, whom they have been long in the habit of deceiving and leading into errors of all kinds, that I do not state the truth. As I am obliged therefore, from necessity, and from the very nature of the case, to borrow a few sentences from Mr. Cotter, I trust he will pardon me for doing so. It is not the first time that this truly evangelical gentleman and elegant writer has placed me under serious obligations to him.

The following sentences I address particularly to Roman Catholics, and I use the pronoun *I* to prevent any mistake.

“*De defectibus formæ.—Defects of form.*

“*Defectus ex parte formæ possunt contingere si aliquid desit ex iis, quæ ad integritatem verborum in ipsa consecratione requiruntur. Verba autem consecrationis, quæ sunt forma hujus sacramenti sunt hæc, ‘Hoc est enim corpus meum;’ et ‘Hic est enim calix sanguinis mei novi et æterni testamenti mysterium fidei, qui pro vobis et pro multis effundetur in remissionem peccatorum.’ Si quis autem aliquid di-*

minueret, vel immutaret de forma consecrationis corporis et sanguinis, et in ipsa verborum immutatione verba idem non significarent, non confiscaret sacramentum. Si vero aliquid adderit, quod significationem non mutavit, conficeret quidem, sed gravissime peccaret.

“*Trans.*—Defects in respect of ‘form’ can arise, if any of those words are wanting which are required for the ‘completion of the words which make the consecration. The words which constitute ‘the form’ of this sacrament are as follows—‘For this is my body,’ and ‘For this is the chalice of my blood of the new and eternal testament which shall be shed for you and for many, for the remission of sins.’ But if any person shall diminish or change any thing of the ‘form’ of consecration of the body and of the blood, and if in this change of the words, the words substituted do not signify the same, the sacrament is not perfected. But if any person adds any thing which does not change the signification or meaning, he perfects the sacrament, but at the same time he is guilty of very great sin.”

“*De defectibus ministri.*—Concerning the *defects of the officiating priest.*

“Defectus ex parte ministri possunt contingere quoad ea quæ in ipso requiruntur. Hæc autem sunt—In primis intentio; deinde dispositio animæ, dispositio corporis, dispositio vestimentorum, dispositio in ministerio ipso, quoad ea, quæ in ipso possunt occurrere.

“*Trans.*—Defects on the part of the officiating priest or minister may happen with respect to those

things which are required of him personally. These are, in the first place, intention; second, disposition of mind; third, disposition of body; fourth, disposition of vestments; fifth, disposition in the ministration itself as to those things which can occur during its performance."

"De defectu intentionis.—Of the *defect of intention*.

"Si quis non intendit conficere sed delusorie aliquid agere. Item si aliquæ hostiæ ex oblivione remaneant in altari vel aliqua pars vini, vel aliqua hostia lateat, cum non intendat consecrari nisi quas vidit. Item si quis habeat coram se undecim hostias, et intendat consecrare solum decem, non determinans quas decem intendit, in his casibus *non consecrat* quia requiratur intentio.

"*Trans.*—1. If any priest does not intend or design to complete the sacrament, or to transubstantiate. 2. In like manner, if any hosts from forgetfulness remain upon the altar. 3. If any part of the wine or any hosts lie concealed, where he only intends to consecrate those he sees. 4. Likewise, if the priest has before him eleven hosts, and intends to consecrate only ten, not determining which ten, in these cases he does not consecrate, that is, no transubstantiation takes place, because his intention is wanting."

Here, Roman Catholic friends, you have evidence how completely dependent you are upon your priests; necessity alone can compel you to break loose from the trammels of popery. This necessity, as you



must be now satisfied, does actually exist, and as it is always, and has ever been the parent of reformation, I entreat you to come out from the Romish church. When I ask you to reform yourselves, it is possible that some of you may not understand me; I should rather use the term *secede*,—and let that secession be from the church of *Rome* to the *apostolic* and *catholic* church of your forefathers. So long as a degenerate and unprincipled priesthood of Rome can support themselves in affluence and luxury, they will be deaf to reason, to consequences, and obstinate in the pursuit of pleasure, at your expense. In such men and such minds as they possess, the idea of morality and your welfare has no place, nor can such men or such minds be ever awakened from their fatal dream, till either the voice of an abused people rouse them to fear, or the church of Rome itself begins to totter through the general incapacity, immorality or disunion of those who have for centuries supported it, by blindfolding human understanding. Then—and I assure you never before—can the followers of Rome hope for their deliverance from bondage. Then, and then alone, will Anti-Christ, popish blunder, effeminacy, rapacity, immorality and crime, consent to resign the reins which they have long usurped. Come out, my former friends, let us file off by hundreds and thousands, as the German Roman Catholics did in their own country and in New York, from the church of Rome, and form ourselves into a *catholic* church of our own, entirely independent of Rome, and we may then claim a place among the *free men* of the United

States. One common danger ought to create a common interest; and if the harlot of Rome sees this movement on our part, she will soon discover that all her *awful* humbuggeries, such as high and low Masses, excommunications, indulgencies, auricular confessions, *et omne id genus*, will fall to the ground.

There are two reasons why the church of Rome, in her present degenerate state, should fear such a movement. In the first place, our united voice, or the united voice of any people, is among the surest tests of truth, in all matters in which our moral welfare is concerned. Secondly, a united people have no bias clinging to their judgment, such as the followers of the harlot of Rome have. Their private interests, that is, the interests of the followers of Rome, naturally throw a bias on their judgment. It is, therefore, natural that the old harlot should be alarmed, when she sees any considerable number of honest men united in stripping this loathsome beast, and seceding from her jurisdiction into a purer moral atmosphere than that in which it has writhed, and tumbled, and rotted, for centuries. We live under a free government, we breathe a pure and free air, but let us not be content, even with this freedom; our bodies alone must not be free—let us emancipate our souls. While the soul is enslaved by Rome, there can be no freedom; that is but a mockery of liberty which frees the body, but enchains the soul.

I entreat you, of the Roman Catholic denomination, to come out and secede from *Rome*. The public voice, public will, and public opinion, are all in

our favor ; and you know as well as I do, that public opinion, in this country in particular, is all powerful, and must finally prevail ; nor can it be otherwise, when the grounds upon which it is formed are sound and conducive to the spread of morality, knowledge and scriptural truth. Popish bishops, clamorous politicians, levellers, and the opponents of the just rights of man, may oppose any secession of ours from the church of Rome ; but the clamor of popish priests, the clangor of their bells, and thunders of their Vaticans, have lost much of their strength in this country, and they would finally be totally subdued, were it not for the mildness—I should say mawkishness—of our public authorities.

A fair prospect of being shortly emancipated from the yoke of Roman bondage seems now to open to our view. It would appear as if all the energies and mental faculties of Roman Catholics had for centuries remained buried in utter darkness ; but blessed be God, they are once more beginning to awake from their slumbers, and seem now to be taking a right course. Information upon all subjects is spreading in every direction ; we can see it in the improvement even in the talents of our journalists, novel writers, historians and orators ; it is manifest in the improvements which are made in all the sciences. Any man now-a-days can obtain information and enjoy the pleasures of literature at a comparatively trifling expense. Things used not to be so, and it was in those by-gone days that the crafty priests of Rome laid the foundation of that ascendancy which they have gained and to this moment

exercise over their bewildered followers. It is refreshing to look, to feel, and to see, that a principle which has so long laid dormant, has not been annihilated, but still lives, and is now beginning to shoot forth some beautiful and fair buddings, which we trust we may live yet to see expanding and incorporating themselves with the principles of revealed and evangelical religion, from which alone all moral principle flows; and it must inevitably be so, unless the relations of the different religious bodies to each other, their controversies, their peculiarities of doctrine, and difference of practice, gain an improper influence, and exclude from their eyes the light of true wisdom and prudence. The revival of true religion—or evangelical religion, in the proper acceptation of the word—offers a fine and fair prospect of this. The word sectarianism has no place, and finds no countenance or support, from a man or mind truly evangelical. But it unhappily occurs sometimes, notwithstanding all this, that true and evangelical religion, or something that bears that name, seems in imminent danger of being lost sight of, or engulfed in those foggy mazes into which the minds of many theologians permit themselves to be entangled. This is a melancholy fact; but fact it is, nevertheless. Some of our most intellectual luminaries are not unfrequently found straying from their theological firmament; but we must not condemn them for this, *humanum est errare*,—it is human to err. Many of the brightest stars seem to lose their way, and fall; we have a singular instance of this at the present moment, in the western section of our own country.

I must here pause, as I feel myself incompetent to form a correct opinion in the case which I am about to introduce to the general reader ; but let the case speak for itself. It appears that on the 22d of February, 1846, one or two discourses were delivered in the Presbyterian church, at Fort Wayne, by the Rev. Charles Beecher. There is something in the name of Beecher which peremptorily challenges my respect ; we have a father and son of that name, in New England, of whom I should like to, and I do now, speak with reverence. The father is now advanced in years, and can soon truly say, "I have fought a good fight ; I have finished my course."

Of the son I can speak no higher than to say, *qualis pater talis filius*. My veneration for these two reverend gentlemen is such, that whenever the name of Beecher is mentioned or an opinion is given upon any theological subject, I feel as if a "*motus primo primus*" impels me to examine it particularly. I took up a portion of one of the discourses delivered by the Rev. Charles Beecher, and found that I may or may not, be in error on the subject of orthodox Congregationalism. It reads thus : "In the further consideration of the subject this morning presented to your view," says Mr. B., speaking to his flock, "having already established the first proposition, viz: '*The Bible is a creed, sufficient, under God's blessing, to regulate the belief, experience and practice of the whole christian world,*' I now proceed to establish the second, viz: '*The substitution of any other creed, for any of these purposes, is one step in apostasy.*' "



But, says Mr. Beecher, ' what is the substitution of any other creed? Not the publishing in book-form a system of doctrines which any man or body of men suppose to be contained in the Bible. It is right to compare, to harmonize, to systematize; it is right to publish, to defend, to propagate. This is not what we mean by substitution.

' Nor is it the mere publication, defence and propagation of a book, by any man, or body of men, as containing THE system of doctrines taught in the Bible. That this would be an unwise presumption, I must believe. Man's mind is finite; the teachings of the Bible, infinite. How can men then, give THE system, while their minds are physically too small! Humbly must we confess that there is scarce a question started in God's word, which does not depend for its complete solution, on facts and relations unseen; which does not revolve in an orbit so vast, that the small arc we see, cannot afford the elements necessary to form a calculation; which does not sweep out far beyond our horizon, and link in with invisible emergencies.

' Hence, to pronounce the results of the research of three score years and ten, THE system, is a daring deed, as daring as for the astronomer to say, this is THE system of astronomy, ignorant, as yet, on what unknown path, about what unknown centre, our sun is travelling; as daring as for the geologist to say, this is THE system of the earth, ignorant, as yet, of what is twenty miles below the surface; as daring as for the chemist, or the physiologist, to say, this is THE system of chemistry, or physiology, ignorant, as

yet, of the nature of electricity, or the vital principle; or rather, as daring as for an academy of sciences to come forward and say, this is **THE** system of universal science, while there is not a science in the sisterhood yet out of swaddling bands.

‘Would not these exhibit presumption? But if the Bible be of God, is it not vast as Nature? And is it not a precisely similar presumption to say, this is **THE** system of doctrines contained in the Bible? How much more fitting to say, “These are parts of his ways; but the thunder of his power, who can understand!” Yet, however we may censure such a course as unwise presumption, it is not the substitution which we are to examine.

‘What, then, is such substitution?

‘It is, after having presumed to publish such a book, and to say, “This is **THE** system of doctrines contained in the Word of God,” to go farther, and require the acceptance of that book by every candidate for licensure or ordination, as a test of his qualification. It is this which I shall attempt to show is one step in **APOSTASY**.

‘I. Because it is a direct contradiction of the unequivocal teaching of the Holy Ghost.

‘The estimate which God has set upon his word is, the man of God, who sincerely receives and adopts the Bible in the best exercise of his natural faculties of interpretation, is **PERFECT, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS**.

‘We contradict this. We virtually declare, the man of God, who sincerely receives and adopts the Bible, in the best exercise of his natural faculties of

interpretation, is NOT perfect; NOT thoroughly furnished unto all good works. Nay, he is so imperfect, so poorly furnished, that we will not license, nor ordain him. That is to say, he shall suffer the natural inconvenience and penalty that such refusal inevitably will bring.

‘ Having thus virtually annulled God’s statute, and affixed a penalty to the obedience of it, we set up our own statute, viz: the man of God, who sincerely receives and adopts the Bible, *and this creed*, according to the best of his natural faculties in interpreting them, is *perfect, thoroughly furnished unto all good works*.

‘ This is what must strike every unprejudiced mind as real apostasy. Let me illustrate. Compare this with a well-known feature of the Romish apostasy. The Bible declares that there is one Mediator between God and man, Jesus Christ the righteous, and that there is salvation in none other; that his blood cleanseth from all sin, &c. What, in this cardinal point, is the very gist of Roman apostasy? Denying Christ? No. Denying that he is the Mediator? No. What then? She adds other mediators, the virgin, the saints. This is recognized by all Protestants as the very essence of her apostasy on this point. But, men and brethren, I submit to you whether the case in hand be not precisely parallel. God declares that the man of God, who sincerely receives and adopts the Bible, is *perfect*, for certain specified purposes. We declare that the man of God who sincerely receives and adopts the Bible, *and this creed*, is perfect for the same specified purposes.

‘God declares that Christ, as a mediator, is perfect. Rome declares that Christ *and the saints*, as mediators, are perfect. Now, if the latter be apostasy, why not the former? Do not we and Rome, so far, stand on precisely similar ground?

‘II. But I judge it to be a real step in apostasy, because it has arisen, and is advancing, in the same mysterious, stealthy way, out of the midst of good men, and good motives, that saint-worship arose. The rise of saint-worship was prophesied by St. Paul, as a revival, under a Christian dress, of the ancient pagan worship of good demons. 1 Tim. iv. 1.

‘Now, how was it brought about in its earliest stages? By bold, bad men? By a general vote of apostasy? Ah, no! These “hypocritical liars,” with “consciences seared as with a red-hot iron,” mentioned by the apostle, were the product and the support of the mature, full-grown apostasy, stalking forth a grim and ghastly ghost of defunct paganism, evoked from hell, and clad in the fleecy vestments of the Lamb.

‘The stupendous mystery of satanic skill was, that he contrived to have martyrs substituted for discarded demons, by the pious, unsuspecting coöperation of godly men—men, ready in their turn to become martyrs. They were the unconscious tools, in the hands of that arch-plotter of ruin, to bring about the fatal resurrection of that very old paganism, (under a truly godly form,) from whose fires they had barely escaped.

‘How did it begin?

‘In a pious and decent respect for the memory of

the martyrs. Nothing more. In cherishing and defending their memories. It was fostered, creeping step by step, from affectionate remembrance to respectful veneration; from respectful veneration to superstitious adoration; by such men as Eusebius, Theodoret, Basil the Great, Gregory Nazianzen, Gregory Nyssen, Chrysostom, and almost all the fathers of the fourth and fifth centuries.

‘Innocently it flourished in their unsuspecting hands, and peacefully and piously it passed beyond their day, to a horrid consummation.

‘So it was with fasting from meats.

‘So it was with forbidding to marry.

‘So with every feature of the Romish apostasy.

‘Precisely in the same manner, is this feature of what I must call Protestant apostasy, now arising—creeping stealthily through its first innocent stages, among good men, from good motives; and precisely in the same manner will it pass beyond our day to a similar consummation.

‘Our best, most humble, most devoted servants of Christ, are fostering in their midst what will one day, not long hence, show itself to be of the spawn of the dragon. They shrink from any rude word against creeds, with the same sensitiveness with which those holy fathers would have shrunk from a rude word against the rising veneration of saints and martyrs, which they were fostering. They would have supposed that he who should have plainly remonstrated with them, and told them that they were taking a step in apostasy, was an enemy to religion. They would have told him, perhaps, he was doing



the devil's work, just as our holy fathers, with equal solicitude, say, when one attempts to disclose the necessary tendency of creeds. While, in point of fact, in both cases, it is the holy fathers themselves, who are doing the devil's work. For,

‘III. This is a radical feature of Romanism, revived under a Protestant form, just as really as saint-worship was a radical feature of paganism, revived under a christian form.

‘What has been a radical feature of the Roman apostasy from the first, more marked than this one thing, as admitted by all Protestants, that she claimed the sole right of interpreting the Bible? Has not Rome always either deprived the people of the Bible altogether, or else set up that ineffable church-fog of tradition for an infallible interpreter? And how was it that this celebrated feature of the Romish system took its rise? I answer in the voice of history, by creed-making. It was the creed-making power, which began in the second century, crept slowly and stealthily forward, was first exercised in a general council in the fourth century, which afterwards centred in the Vatican, and set its veto on the Bible.

‘The making an authoritative creed, to which the clergy were compelled to subscribe, was the first step; the absolute prohibition of the Bible to the people, was the last step. The difference between, was only the growth of the principle. For, the right to dictate what a man shall find in the scriptures, and the right to dictate that he shall find nothing, are one.

‘Look at the facts. The apostolic churches,

during the whole of the first century, had no creed but the Bible. The apostles' creed, even the simplest, oldest, most harmless of the species, was not made by the apostles. "There is," says Mosheim, "indeed, extant, a brief summary of christian doctrines, called the apostles' creed, and which from the fourth century onward, was attributed to Christ's ambassadors themselves; but at this day, all who have any knowledge of antiquity, confess unanimously that this opinion is a mistake, and has no foundation."

'And still more, when it was made, it was not used as a *test*. It will be observed, that in this argument, "creed" means not articles of belief, but articles made authoritative *tests*.

'There was no such test in existence during nearly the whole of the first two centuries. They never were heard of until after COUNCILS appeared. During the whole of that time, churches were independent, all members equal. Each church chose her own officers, and each church was a presbytery in itself. The modern forms of Presbyteries, Synods and General Assemblies, were unknown. The first idea of them was borrowed from the political world by the Greeks, who were versed in such features of civil administration. The idea of an authoritative creed is, therefore, exclusively political. It is not of christian parentage. "These councils," says Mosheim, "of which no vestige appears before the middle of this (second) century, changed nearly the whole form of the church, for by them, in the first place, the ancient rights and privileges of the people were very

much abridged, and on the other hand, the influence and authority of the bishops were not a little augmented.

‘By thus consolidating the churches, by delegates, into a political union, was formed a HIERARCHY. For the delegates, little by little, transformed themselves into legislators, and avowed that Christ had given them power to make laws of faith and practice for the people. Things went on gradually until A. D. 925, when the first general council was called, and the first general creed made, viz: the council of Nice, and the Nicene creed.

‘How was this council called?

‘By the authority of Christ? By the authority of the church? It was called by the authority of a man who was not even a member of the christian church—a man who was an emperor, and that of Rome. The Roman emperor, by his absolute political power, assembled a general council of the christian church! Three hundred and eighteen bishops fully settled the doctrines taught in the Bible, banished Arius into Illyria, and compelled his followers to subscribe. Here is the happy origin of authoritative creeds. Had I time, I could go on to show you how they multiplied in swarms; creating and fomenting those very divisions they were designed to suppress—part and parcel of that ambitious and apostate hierarchy. I would show you how the creed-making power, thus unknown to apostolic times, thus a political idea, thus generally exercised under a Roman emperor’s mandate, became the constant, inspiring spirit of the apostasy in all its stages,

and having masked and gagged the Bible with creed upon creed, tradition upon tradition, fable upon fable, lodged at last in the papal chair, and launched imperial thunders against the Bible itself. This is what I mean by saying that the creed-making power was a radical feature of Roman apostasy ; and this power it is that we are now reviving under a Protestant form. For,

‘IV. We are doing the self-same things by which that creed-making power then and there began ; and, strange to say, are using the self-same arguments therefor. What were the Romish arguments, from the days of the Nicene debate, down to the pontifical anathema ? They were, Truth is one—therefore true believers cannot differ. But they *do* differ. Therefore there is heresy. Heresy must be kept out. Make a creed to keep it out ; and as to which side is heresy, “ *Quod semper, quod ubique, quod ab omnibus,*”—that is, heresy is the opinion which is in the *minority*. A strange rule in a world where wise heads are certainly not generally in the majority, but a rule eminently convenient and practical. Yes. Shear off the troublesome thinkers, and sing stagnant hallelujahs ! This by way of keeping the church pure ! This has been Rome’s policy. Mother of harlots ! How holily has she protected the PURITY OF THE CHURCH !

‘Now, unless my ears deceive me, Protestants are using the same arguments ; only for church, read denomination. We must keep the denomination pure ! We must keep out heresy, i. e. the opinion of the minority ; and although God has said his

Bible is **PERFECT** for this very purpose, we say, No. We want a creed to boot. And is not this just the same as it was when Rome said it? Was saint-worship any better than demon-worship? Is denomination creed-power any better than Catholic creed-power?

‘V. Especially when we consider that the Protestant church is making progress towards the same results, a virtual prohibition of the Bible—progress more silent, but more rapid. Let one fact suffice.

‘When the Westminster Assembly of Divines formed their Confession and Catechisms, it was proposed by the Scots commissioners, that the answers of the Shorter Catechism should be subscribed by the members of that body, the proposal was rejected after discussion, as an *unwarrantable imposition*; and not for forty years was subscription made a test of ministerial standing. Three hundred and twenty-five years were necessary to produce the Nicene creed; but it took one Protestant denomination only forty years to turn what their own assembly scouted as an unwarrantable imposition, into an iron rule.

‘This shows the rapid movement of Protestant apostasy. At this rate, how long before the ultimatum? Do you say it is impossible that creeds such as ours, in the hands of such good men, such holy men, so busy in spreading the Bible every where, can yet result in the prohibition of that Bible?

‘I answer that the Nicene creed was as good as our creeds, and the Nicene fathers as holy men; but they ended in a prohibition of the Bible. So shall we, unless we stop short; yea, even though it should rain Bibles. For,



‘VI. The creed system is now exerting upon the clergy of the Protestant churches, a secret, unsuspected, but tremendous power against the Bible—a power of *fear*. Yes, while it professes to venerate and defend the Bible, it is virtually undermining it. That is always Satan’s way. He revived pagan worship in the midst of men who were fierce against it. How? He cheated them! He baptized it! They thought it was pious. So we. Busy in fighting Rome, wide awake to see *she* does not snatch our Bibles and burn them, we are yet letting *him* cheat us out of them in a new way, a pious way. We do not see him.

‘O, that God might unscale our eyes before it be too late! or our Bible will be dead and buried, and hope lost! Do you ask me to explain this mystery? Reflect a moment. Who are our Protestant ministry? How are they ushered on the stage?

‘They generally go from the bosom of the family to college, without seeing the world at all. There they are secluded for four years, which seem in after-life like an elysian dream. Thence they step directly into the theological seminary; and thence, after three years more of seclusion, into the pulpit.

‘What chance have they to know the world? All they have known is *home*, and seven years’ sequestered study. What do they know of business? What do they know of men, and things, and the stern struggles of life? They go forth, in a majority of cases, babes in worldly wisdom; rich, perhaps, in literary lore, in piety and purity; but ah! wholly unaccustomed to buffet the wild world’s waves.

The severest crisis of their whole life is, when they are beginning the lesson of practical life. They are dependent, hopelessly dependent, on their profession. Like new-fledged birds, they have never fairly tried their wings. Sensitive, sincere, timorous, naturally anxious for success, in suspense, the least professional failure strikes like a knell to their heart.

‘I have heard my father say, that when a situation was first offered him, he felt as though, if he failed in that, he never should have another chance as long as he lived. And all this, you will perceive, is but the natural effect of their training.

‘Now, what sort of an ordeal is prepared for them in society? i. e. religious society, for they know no other. Let us see.

‘The religious world has what is called a public sentiment of its own, and this is formed chiefly by the great evangelical denominations. Other denominations are, owing to their paucity of numbers, less perceived. By one or the other of these denominations, the first fact is, the young candidate is to be licensed; for public sentiment has settled, that an unlicensed preacher is no preacher at all. He must have license, then; all his hopes centre on that. But there is not one of these great evangelical denominations from which he can get a license, unless he will subscribe the creed of that denomination. In other words, the Protestant evangelical denominations have so tied up one another’s hands and their own, that, between them all, a man cannot become a preacher at all, any where, without accepting some book besides the Bible.

‘It is true, each denomination says, “We inflict no penalty—we only decline to receive into our ranks, one who does not agree with us.” And this is so specious, it sounds so reasonable, that it might deceive the very elect; but it is the most consummate stroke of infernal craft and doubly-distilled jesuitism.

‘It is like Rome handing over the victims of the Inquisition to the civil arm, charging it to do them no harm, and then piously lauding her own lamb-like disposition. It is true, the denominations do not do the candidate any harm, they only silently leave him to his inevitable fate.

‘Unlicensed, without moral affinities with the minor sects, alone, before he has formed the self-sustaining habits of a man, before he has yet tried his armor, self-distrustful, generally poor, often in debt, inexperienced, he finds an invisible, intangible **POWER** has entangled and enveloped him in complicate, writhing folds. The frown of society is upon him, public sentiment is against him—the public sentiment of *good men*, yea, of the best and most devoted! He is whispered to be *unsound, unsafe, heretical*. He is called by every sectarian name most frightful to ears evangelical, right or wrong; and yet nobody does it. He is smitten; he looks here and there, behind and before; he can see nobody. And thus he is politely, and respectfully, and silently, and invisibly **CRUSHED**. He is in the religious world, what a broken-down candidate is in the political, *dead*.

‘Now, there never was a torture of the Inquisition

more exquisitely suited to extort conformity from an agonized victim. Not the body, but the mind, is on the rack. Every most noble feeling is tried to the utmost. His natural need of livelihood, his care of family and of friends, his sense of reputation, his honest ambition, his tastes, his intellectual habits, his hopes of usefulness, yea, the very inmost, sacred emotions of his devotional experience, are here taken hold of—in the dark—by an unseen, relentless, ruthless hand—and are wrung, and racked, and wrenched, to the last extreme of mental torture. And there is no eye to pity, no arm to save. The public will not hear him. He is nobody; an outcast; a madman.

‘This, my friends, is the PENALTY, which good men, out of good motives, unconsciously, yet really, are proposing to the eyes of every candidate for the ministry—this intense spiritual martyrdom. During seven years it stares him in the face, during the whole forming-time of his opinions. And for what?

‘For daring to say, “I do not receive your creed as containing the system of doctrines contained in the Bible;”—for daring to say what God has said, “With that Bible alone, I am perfect, thoroughly furnished unto all good works.” For repeating and holding on upon this declaration of God, he falls a spiritual martyr. And is not that an apostasy, then, that martyrs him? And is not the Protestant church apostate? Oh, remember, the final form of the apostasy shall rise, not by Rome’s aggressive march; not by the pope’s long arm, outstretched to snatch our Bible; not by crosses, processions, baubles. We

understand all that. Apostasy never comes on the outside. It *developes*. It is an apostasy that shall spring into life within us; an apostasy that shall martyr a man who believes his Bible ever so holily; yea, who may even believe what the creed contains, but who may happen to agree with the Westminster Assembly, that proposed as a test, it is an unwarrantable imposition! That is the apostasy we have to fear, and is it not already formed?

‘Accept the Bible and the book, and you may put your own private construction on both, as every one *does*. Accept the Bible, and put your own private construction on that—the great paw of the beast is on you. This is what I call taking the Bible out of the hands of the ministry.

‘Will it be said that these fears are imaginary? Imaginary? Did not the Rev. John M. Duncan, of Baltimore, in the year 1825–6, or thereabouts, sincerely believe the Bible? Did he not even believe substantially the confession of faith? And was he not, for daring to say, what the Westminster Assembly said, that to require the reception of that creed as a test of ministerial qualification, was an unwarrantable imposition, brought to trial, condemned, excommunicated, and the pulpit declared vacant?

‘There is nothing imaginary in the statement that the creed-power is now beginning to prohibit the Bible, as really as Rome did, though in a subtler way. During the whole course of seven years’ study, the Protestant candidate for the ministry sees before him an authorized statement, spiked down and stereotyped, of what he must find in the Bible,



or be martyred. And does any one, acquainted with human nature, need be told that he studies under a tremendous pressure of motive? Is that freedom of opinion?—"the liberty wherewith Christ maketh free?" Rome would have given that. Every one of her clergy might have studied the Bible to find there the pontifical creed on pain of death. Was that liberty?

'Hence I say, that liberty of opinion in our theological seminaries, is a mere form. To say nothing of the thumb-screw of criticism, by which every original mind is tortured into negative propriety, the whole boasted liberty of the student consists in a choice of chains—a choice of handcuffs—whether he will wear the Presbyterian handcuff, or the Methodist, Baptist, Episcopal or other evangelical handcuff. Hence it has secretly come to pass that the ministry themselves dare not study their Bibles. Large portions thereof are seldom touched. It lies useless lumber; or if they do study and search, they dare not show their people what they find there. There is something criminal in saying any thing new. It is shocking to utter words that have not the mould of age upon them.

'For through the ministry the same spirit has been conducted to the people. The same penalties hang over them. The denominations are so nearly balanced, the strife for power is so keen between them, that every fancied departure from that creed, is seized to make political capital, as really as in any political campaign. Houses must be built; salaries must be raised. This requires wealth. Wealth re-

quires numbers and patronage. This creates a servile dread of novelty, for every thing that another party can get hold of, strikes at the gold. Therefore, the people watch their minister, and the minister is afraid of his people. For if he studies independently, if he goes outside of the book, if he slips the handcuff, the people tremble—it will not please—the opposition will seize it—we shall be unpopular—we shall not succeed!

‘Oh, woful day! Oh, unhappy church of Christ! Fast rushing round and round the fatal circle of absorbing ruin! Thou sayest, I am rich, and increased in goods, and have need of nothing; and *knowest not* that thou art poor, and miserable, and *blind*, and naked!

‘Thus are the ministry of the evangelical, Protestant denominations, not only formed all the way up, under a tremendous pressure of merely human fear, but they live, and move, and breathe, in a state of things radically corrupt, and appealing every hour to every baser element of their nature, to hush up the truth, and bow the knee to the power of apostasy.

‘Dimly does every one now and then see that things are going wrong. With sighs does every true heart confess that rottenness is somewhere, but ah, it is hopeless of reform. We all pass on, and the tide rolls down to night.

‘The time has come when men, having itching ears, and forms of godliness without the power, are heaping to themselves teachers, when they will not endure sound doctrine, but are turned aside unto fables. And the whole has come about stealthily,

nobody knows how, among good men, out of good motives!

‘Was not this the way things went with Rome? Are we not living her life over again? And what do we see just ahead? Another general council! A world’s convention! Evangelical alliance and universal creed!’

‘And what then is to be done? I know not what others may say, but if ever I shrink from declaring that the Bible, the whole Bible, and nothing but the Bible, is the perfect and thorough furniture of the christian minister, and the christian church, then may my right hand forget her cunning, and my tongue cleave unto the roof of my mouth.’

I have not the pleasure of any acquaintance with the Rev. Mr. Beecher, who delivered the above sentiments, but I must admit that there is much fine thought and fine mind contained in them; whether they are thoroughly orthodox or not, I am not prepared to say, but I dare not find fault with them without a better understanding of true orthodoxy. It may be thought that he was rather severe upon creed-makers; but certainly we must all admit that there is a tangible and visible indefiniteness of character, in a large portion of our professed Protestant ministers. Opinion seems to be a ball, which can be played by them from hand to hand—now thrown this way, and now that way—to suit some individuals who may be dubbed church wardens, or church elders. I am far from thinking that the forms or creeds which are now considered perfect, should remain so forever. I am rather inclined to the opin-

ion of Mr. Beecher, that if we would adopt the Bible alone as our guide, evangelical religion could not fail to be revived out of the inexhaustible fulness of God's own word. Christians would then have a common interest, and a common element to act upon ; but where sight is lost of the Bible, all is lost ; and man will go on in the presumptuous exercise of his narrow mind, making and unmaking creeds, until nothing remains of christianity but its mere shadow. It is not a very uncommon thing in New England, where I now have the pleasure of residing, to hear an elder of a church, who perhaps has not mind enough to comprehend a button, ask an applicant for admission to his church the following questions :— “ Do you believe slavery to be an *organic* evil ? Do you believe any one who owns slaves, or is an abettor of slavery, should be admitted to the holy communion ? ” If the answer is in the affirmative, we be to the respondent. Yet if we examine the sacred text, we do not find any such questions as these put by our Divine Master. They are the ravings and requirements of modern creed-makers or some semi-reverend divines. I am aware that watchfulness and vigilance, in all matters appertaining to religion, are commendable and necessary ; even its discipline should be regarded. Corruption in religion, or even stagnation in proper discipline, is death to both. In these cases we lose all hold of that Rock by which we can be saved from shipwreck, and against which the gates of hell cannot prevail. It is almost an axiom, that no man has a right to prescribe to another what he shall believe ; faith admits of no command,

it would cease to be faith the moment it ceases to be the free act of a free will, and therefore I dare not disagree with the eloquent reverend gentleman, Charles Beecher, in recommending the Holy Bible as a safer guide than any, or all the creeds of men.

I presume Mr. Beecher understood by creeds, something like the form of the questions which I have above alluded to; assuredly he did not mean by creeds of men, any thing contained and enforced directly, or by implication, in the sacred scriptures. If such be the case,—and I have not the most remote doubt of it,—the verdict which Mr. Beecher has rendered against creeds, and creed-makers, is just; and righteously has he given it. Creeds have acquired, and are still acquiring among nearly all denominations of christians, an undue weight. They smother the vitality or *vis vivida* of religion in their unweeded fields of forms and words, without culling and weeding out what is rotten or decomposed among them. Mr. Beecher seems to me to be a man of bold and fearless character, and of an earnest and serious mind; he seems to be a man of strong purpose, not easily diverted from his course. The temporal and pecuniary consequences of the bold stand which he has taken—as he believed—in the cause of his Master, and in the vindication of the supremacy of His written law, over all the creeds of men, may be injurious to him, but the cause he advocates is a glorious one, and with a sincere conscience to bear him out, he may ultimately succeed; certainly, much of the buffoonery which men would now-a-days impose upon their fellow-beings as creeds,



should be expunged from the pages of history, whether sacred or profane. What Mr. Beecher intends to show, if I understand him, is this, that the word of God is supreme over all other authorities. He seems to oppose, at least to some extent, any thing like an entire reliance upon the outward ordinances of churches and creeds. To reduce to reality and adopt a standard of faith, such as that held up in the scriptures, appears to be his main object in the lecture from which I have quoted so largely. If I understand him correctly, this is the point of view at which he is aiming. A review of past history would seem to sustain Mr. Beecher in much of what he has advanced; certainly it shows to a demonstration, the inability of creeds composed by men, or any given form of prayers, to preserve unity or harmony amongst christians. So far Mr. Beecher may be right, but as I have intimated before, I am not competent to decide upon the orthodoxy of his views. Many eminent theologians of his own church differ from him, as I have reason to believe; still what of that? I think not the less of either party. Many of the controversies of the earliest reformers remain to the present day unsettled, and it would be a hazardous experiment for any man, but much more so for one of my inexperience, to say this party is right, or this party is wrong, or *vice versa*; I can only say, in the language of an older and more experienced controversialist, "it is not my province *tales componere lites*."

The reader will allow me to return once more to the Mass. I seem to have neglected my former

venerable mother, the *infallible church of Rome*. He will therefore pardon me a moment, just while I am helping to undress her, and exhibit her in a different dress from that in which he has been recently contemplating her. You have seen her, recently, with one of her priests saying Mass, and uncertain, in consequence of having consecrated more hosts than one, which of them is the true and living God ; and of course unable to tell his people what to do in the premises. The church, however, tells the officiating priest what to do, but leaves the people, that is, leaves his followers and the worshippers of the cracker god or flour and water, to take care of themselves. Hear to the advice, or rather command, issued by the *infallible church* to the officiating priest, when he knows not whether he has made one or two Gods at Mass.

Si sacerdos putans se tenere unam hostiam, post consecrationem invenerit fuisse duas simul junctas, in sumptione sumat simul utramque.

*Trans.*—If the priest, supposing that he holds one host, after consecration finds that there are two joined together, let him take and eat them both.

Here, Roman Catholics, is a precious specimen of your religion ; if one of your priests consecrates two hosts, or makes two Gods, he is commanded by the church, to eat them both. Was there ever any thing more horribly impious than this heard of, witnessed or perpetrated among any heathen tribes, that have ever been discovered ? Have any of our missionaries recorded or transmitted to this country an instance similar to this, which any of us, who has

the least curiosity to witness the fact, may see performed on any day he pleases, and in any Roman Catholic church in the city of Boston? A human being making one, or two Gods—he knew not which—and eating both of them at one meal! Yes, fellow-citizens, a Romish priest can make two bodies and two bloods, two souls and two divinities of Jesus Christ, and eat them both, all done by the power of the *infallible church*! Well and truly did Cicero exclaim, in the very darkest hour of paganism, and more than a hundred years before the birth of Christ, “Who is there that has ever discovered a race of men so destitute of understanding, as to be capable of the belief that the things which they eat are their gods!” Nor can we be surprised that a Jew, named Crotus, should have exclaimed, “Christians eat their god!” An Arabian philosopher, named Averroes, who lived in the twelfth century, and who, if we are correctly informed, was one of the most extensive travellers in that age,—and probably there was not one living in his day who had seen so many countries, so many people, and witnessed so many of their customs as he did,—has left upon record the following exclamation: “I have travelled over the world, and seen many people, but none so sottish and ridiculous as those who devour the God whom they worship!” Were the philosopher now in New England, were he in the land of the Puritans, and in the enlightened city of Boston, he might see thousands so *sottish* and *ridiculous* as to believe that they can make and devour the God whom they worship. His *Grace*, the Right Rev. Fitzpatrick, can make

a God any day he pleases. Should he happen to make two at once, it is a matter of no importance, he has only to swallow them both. He can, *ex officio*, make two on Sundays, indeed he is bound to do so; he can make three on Christmas day, and every single soul of his flock is bound to adore each and every one of them, and that too on his bended knees. One would think that this is as much and as far as human credulity can go, or human patience tolerate. It is assuredly much further than I should go, or require my readers to believe, were not the truth of my statements personally known to myself, and not even denied by any bishop, or priest, or layman, belonging to the Roman Catholic church.

I am almost disposed to abandon the subject of high and low Mass; its mummeries are not only too silly, but too revolting and disgusting to be dwelt on much longer. When we see such men as popish bishops and priests permitted to live and hold a fair standing in society, we must infer that the saying of the poet was something more than good poetry; it was indeed truth itself, and he must have had in view popish priests and bishops:—

“There’s no trust,  
No faith, no honesty in men; all perjured,  
All forsworn, all naught, and dissemblers!”

But I may be asked, if you had known all this several years ago, why did you not publish it, and let it be known to the world? Why did you yourself, at one period of your life, make Gods and eat them? To this very proper question I might reply at some length; and I probably shall do so, more

fully than I have before or can do now in these few pages. I must content myself at present with exclaiming in the language of a favorite poet of mine,

—————"I would forget it fain;  
But O, it presses to my memory,  
Like damned, guilty deeds, to sinners' minds."—

I could weep for the past, but—

"Back, foolish tears, back to your native spring;  
Your tributary drops belong to wo."  
—————"Wherefore weep I then?"

Let us proceed with the Mass, or rather its *defects*. In the Romish *Missal*, mention is made of *disposition of the body*; it is called *defectus dispositionis corporis*. The following extract, which I take from the Romish ritual of the Catholic church, is a singular morceau of popish divinity.

Si quis non est jejunos post mediam noctem, etiam post sumptionem solius aquæ, vel alterius potus aut cibi per modum etiam medicinæ, et in quantumcumque parva quantitate, non potest communicare nec celebrare.

*Trans.*—If any priest is not fasting from midnight, even after taking of water only, or of any other drink or food by way of medicine, and let the quantity be ever so small, still he can neither communicate nor celebrate Mass.

I should be glad, if consistent with my duty to the public, but especially to my Roman Catholic fellow-citizens, to pass over this rubric in silence; and I must candidly confess, that if the genius of corruption, deception, immorality, depravity and vice of every kind, were let loose upon mankind, it could



not devise any thing more fatal to pure religion, than that contained in the above rubric. We are told here—and bear it in mind, reader—that if the priest who celebrates Mass, or transubstantiates flour and water, after the hour of midnight, happens to break his fast by partaking of the smallest particle of food or water, no change can be effected in the elements. How does the church get over the scriptural doctrine upon the subject, which is so plain that it seems to me impossible to suppose that there can be found an individual possessing ordinary capacity of mind, who could—even if he would—misunderstand it? It is stated distinctly, that the day before our Lord suffered, he took bread, or instituted the Lord's Supper, and gave it to his disciples. Does the Right Rev. Lord Bishop Hughes, of New York, or the Right Rev. and *venerable* Lord Bishop Fitzpatrick, of Boston, understand the word *pridie*? Do they not know that that word means, *the day before*? Had the word ever any other meaning? Did any good translator ever translate it otherwise? Did even the Roman Catholic church ever give it any other meaning? Does any Roman Catholic priest—even the simplest among some of the Rev. *Yahoos*, who assume that title, understand the word *pridie* as meaning any thing else, or implying any thing else, than *the day before*? I would ask then, by what authority do these Right Reverend gentlemen, and *heads* of the *infallible church*, presume to unsay, and undo, what Jesus Christ himself has sanctioned, both by word and example. But I have not done with these gentlemen yet. One word more upon

this rubric, and I shall take my leave of them so far.

It will not be supposed, however shocking what I am going to state may appear, that I mean to speak disrespectfully or with irreverence of holy things. I quote literally from the Roman Catholic ritual.

*R.*—Si autem ante mediam noctem cibum aut potum sumpserit, etiam si post modum non dormierit, nec sit digestus, non peccat, sed ob perturbationem mentis, ex qua devotio tollatur, consulitur aliquando abstinendum.

*Trans.*—But if before midnight the priest shall partake of food or drink, although he has not slept after, nor has digested, yet he does not sin; but on account of the disturbance of his mind, by reason of which his devotional spirit is taken away, it is better for him to abstain for some time before.

But, continues the rubric of the *infallible church*,

*R.*—Si reliquiæ cibi remanentes in ore transglutiantur non impediunt communionem, cum non transglutiantur pro modum cibi, sed per modum salivæ. Idem dicendum si lavando os deglutiatur stilla aquæ, præter intentionem.

*Trans.*—If the fragments of food remaining in the mouth are swallowed, they do not prevent communion; provided they are not swallowed as food, but only as saliva or spittle. The same may be said of a drop of water, if swallowed in the washing of the mouth unintentionally.

I would ask any man,—I would appeal to any reader of sacred or profane history,—I would put the question, with great deference and respect, to any

reader of theology, if he has ever seen or heard of such trifling, ridiculous and solemn buffoonery as this, which is now practised in our very midst, by order of the *infallible church* of Rome. I thought I was done with this silly and ridiculous subject of the Mass; but I have one word more to say, and though it may have a tendency to bring into further contempt what is profanely called, by Roman Catholics, the *blessed sacrament of the eucharist*, I believe I should leave unnoticed an important feature in the doctrine, were I not to allude to it. I give it to you in the language of the *infallible church*; and if it does not show the unfortunate Roman Catholics, who may read it and know the statement to be true, the delusions into which their church and their priests are leading them, I must abandon them to their fate; but before we part, let me entreat of them, in the language of inspiration, "Come out, my people, from her, lest ye be partakers of their sins and plagues."

*R.*—Si sacerdos evomat eucharistiam, si species integræ appareant, reverenter sumantur, nisi nausea fiat. Tunc enim species consecratæ caute separentur, et in aliquo loco sacro reponantur, donec corrumpantur et postea in sacrarium projiciantur. Quod si species non appareant, comburatur vomitus, et cineres in sacrarium mittantur.

*Trans.*—Should the priest vomit forth the eucharist, if the species appear whole and entire, let him swallow them again, unless his stomach sickens against it. In such case, let the consecrated species be cautiously separated from whatever else he has vomited forth, and let them be laid up in some holy

place until they are corrupted, and after that, let them be cast forth into the sacristy ; but if the species do not appear, let the entire vomit be burned and cast into the sacristy.

I can say no more upon this wretched subject ; I will conclude by observing to my Roman Catholic friends and fellow-citizens, that if hereafter they are weak and wicked enough to believe that the bread and wine, which, their church tells them, is changed into the body and blood of Jesus Christ, and that that body and blood can be taken into the stomach of the priest and again vomited forth, with other particles of corrupted matter ; must have but very little faith, even in St. Peter, who says that "God will not suffer his Holy One to see corruption."

The reader probably has seen enough of my former *holy mother*, the Romish church, in her canonical robes. She is certainly, as the reader must now know, a very interesting old lady, a perfect picture of moral beauty—more beautiful even than the lily of the valley, and chaste and pure as the snows of heaven ere they come in contact with the impurities of this earth, on which Providence has placed us. We can scarcely take our eyes even for a moment from the contemplation of this *holy* and *immaculate* harlot. There is something fascinating about her, which imperceptibly attracts our notice. There is even in her very filth and slime, a moral grandeur which cannot be hidden. Do not suppose, reader, that I am trifling with you. I beseech you, "*risum teneatis.*" I am as serious as any man can be under similar circumstances. I have seen the old lady in

all her attitudes. I have seen her in her most magnificent dresses, such as holy vestments, stoles, cinctures, manibles, mitres, crosiers, rings, lockets of holy hair, relics, &c., &c. I have exhibited her to you in some of her most sumptuous dresses. You have also seen her in her dishabille, but you may as well say nothing about the latter, at least I shall not for the present—until my stomach recovers from every recollection of vomiting her gods and collecting the same, when corrupted, and consigning them to the fire. I will now give you a glance at her *infallible* ladyship, dressed up in her political robes.

The old lady lays it down as a principle to be enforced by fire and sword, in all Catholic countries in Europe, that every man who gainsays her *infallibility* is a heretic, and ought to be destroyed. She maintains it as an incontrovertible truth, that all who differ with her in the *United States*, should be also destroyed; and maintains that her people should uphold this, her opinion, by their clubs and shelalahs, whenever it may be inexpedient to use sharper or more deadly weapons. I have given many instances of these truths, in my recent works on Popery; but as I have taken several of them from works published in foreign countries, and quoted from foreign writers, I beg leave to quote from a pamphlet written by an American citizen, and by birth and education a native of Pennsylvania. I quote from a pamphlet recently written by the Hon. Peter A. Brown, of Philadelphia. It would be entirely superfluous in me to tell who Mr. Brown is; suffice it to say, however, that there are but very few in the city of Phila-



delphia who hold a higher place in society as an enterprising citizen, sound lawyer, and well-read historian, than he does.

“ Elizabeth Vasconellos, now in the city of Lisbon, doth, on the 10th day of December, Anno 1706, in the presence of John Milner, Esq., her majesty’s consul-general of Portugal, and Joseph Wilcocks, minister of the English factory at Lisbon, declare and testify,

“ That she was born at Arlington, in the county of Devon, and a daughter of John Chester, Esq., bred up in the church of England; and in the eleventh year of her age, her uncle, David Morgan, of Cork, intending to go and settle in Jamaica, as a physician, by her father’s consent, he having several children, took her with him to provide for her.

“ In 1685, they went in an English ship, and near the island they were attacked by two Turkish ships; in the fight her uncle was killed, but the ship got clear into Madeira, and she, though left destitute, was entertained by Mr. Bedford, a merchant, with whom, and other English, she lived as a servant till 1696. In that year she was married by the chaplain of an English man-of-war, to Cordoza de Vasconellos, a physician of that island, and lived with him eight years, and never in the least conformed to the Romish church.

“ In 1704, her husband being gone on a voyage to Brazil, she fell dangerously ill, and, being light-headed, a priest gave her the sacrament, as she was told afterwards, for she remembered nothing of it. It pleased God she recovered, and then they told her

she had changed her religion, and must conform to the Romish church, which she denied, and refused to conform; and thereupon, by the bishop of that island, she was imprisoned nine months, and then sent prisoner to the inquisition at Lisbon, where she arrived the 19th December, 1705. The secretary of the house took her effects, in all above 500*l.* sterling,—she was then sworn, that that was all she was worth, and then put into a straight dark room, about five feet square, and there kept nine months and fifteen days.

“That the first nine days she had only bread and water, and a wet straw bed to lie on. On the ninth day, being examined, she owned herself a Protestant, and would so continue; she was told, she had conformed to the Romish church, and must persist in it or burn. She was then remanded to her room, and after a month’s time brought out again, and persisting in her answer as to her religion, they bound her hands behind her, stripped her back naked, and lashed her with a whip of knotted cords a considerable time, and told her afterwards, that she must kneel down to the court, and give thanks for their merciful usage of her, which she positively refused to do.

“After fifteen days she was again brought forth and examined, and a crucifix being set before her, she was commanded to bow down to it and worship it, which she refusing to do, they told her, that she must expect to be condemned to the flames, and be burnt with the Jews, at the next *auto de fe*, which was nigh at hand; upon this she was remanded to her prison again for thirty days, and being then

brought out, a red hot iron was got ready, and brought to her in a chafing dish of burning coals, and her breast being laid open, the executioner, with one end of the red hot iron, which was about the bigness of a large seal, burnt her to the bone in three several places, on the right side, one hard by the other, and then sent her to her prison, without any plaster, or other application, to heal the sores, which were very painful to her.

“ A month after this, she had another severe whipping as before ; and in the beginning of August she was brought before the table, a great number of inquisitors being present, and was questioned whether she would profess the Romish religion or burn. She replied, she had always been a Protestant, and was a subject of the queen of England, who was able to protect her, and she doubted not would do it, were her condition known to the English residing in Lisbon ; but as she knew nothing of that, her resolution was to continue a Protestant, though she were to burn for it. To this they answered, that her being the queen of England’s subject signified nothing in the dominions of the king of Portugal ; that the English residing in Lisbon were heretics, and would certainly be damned ; and that it was the mercy of that tribunal to endeavor to rescue her out of the flames of hell, but if her resolution were to burn rather than to profess the Romish religion, they would give her trial of it beforehand. Accordingly the officers were ordered to seat her in a fixed chair, and to bind her arms and her legs, that she could make no resistance nor motion, and the physician being

placed by her, to direct the court how far they might torture her without hazard of life, her left foot was made bare, and an iron slipper, red hot, being immediately brought in, her foot was fastened into it, which continued on burning her to the bone, till such time, as by extremity of pain, she fainted away, and the physician declaring her life was in danger, they took it off, and ordered her again to her prison.

“On the 19th of August she was again brought out, and whipped after a cruel manner, and her back was all over torn, and being threatened with more and greater tortures, and, on the other hand, being promised to be set at liberty if she would subscribe such a paper as they should give her, though she could have undergone death, yet not being able to endure a life of so much misery, she consented to subscribe as they would have her, and accordingly, as she was directed, wrote at the bottom of a large paper, which contained, she knew not what; after which they advised her to avoid the company of all English heretics, and not restoring to her any thing of all the plate, goods, or money, she brought in with her, and engaging her by oath, to keep secret all that had been done to her, turned her out of doors, destitute of all relief, but what she received from the help and compassion of charitable Christians.

“The above-said Elizabeth Vasconellos did solemnly affirm and declare the above written deposition to be true, the day and year above written.

JOHN MILNER,  
JOSEPH WILCOCKS.

*Lisbon, Jan. 8, 1707, N. S.”*

That popery has maintained, and uniformly upheld, such a spirit of persecution as we see displayed toward the above-mentioned lady, has been shown by Mr. Brown, in his *Inquiry into the expediency of altering and amending our naturalization law*,—by unquestionable authority. He has taken great pains, and I believe gone to considerable expense, in collecting some of the standard works on popery for this purpose—and a laudable and praiseworthy purpose it was—of giving his fellow-citizens full information on the designs of the Romish church upon the institutions of this country. The authorities from which Mr. Brown has quoted, are written in the Latin language. I am perfectly familiar with them, and can say of my own knowledge, that all his quotations, as far as I have seen them, are correctly given, and beautifully translated. I would recommend his pamphlet to all citizens of the United States, as being full of valuable and useful information.

Well indeed, has ex-president Van Buren said, “Foreigners will render our elections a curse, instead of a blessing.” This is the spirit and genius of popery, and clearly has this been shown by the Hon. Mr. Brown, in his pamphlet referred to.

As far as Mr. Brown goes, he shows that there is not an instance upon record of religious toleration and freedom of conscience being granted by the Roman Catholic church, to Protestants, or as papists call them, heretics; and I repeat the charge myself, there is no such thing recorded in history; nor is there to be found on the map of the world, even at



the present day, a country, a kingdom, a nation, or a people, under the control of the church of Rome, which grants religious or civil freedom to Protestants or heretics. I am aware, that Roman Catholics in this country claim that they were the first to give religious toleration in Maryland in the United States. They make this assertion with an effrontery almost unparalleled. Many Protestants—some from ignorance of history, and some from fear of being mistaken, or an unwillingness to get into controversies, or having something besides to attend to—do not take the trouble of contradicting papists on this subject. I have heard myself, and probably so have many of my readers, that “Maryland was founded by English Roman Catholics, who, flying from persecution at home, raised in America the standard of religious and civil liberty, and were the first to proclaim in the British colonies freedom of conscience, which Protestant states were denying them in the old world.” I believe I may say, that there is not a Roman Catholic bishop or priest in the United States, who does not try to impress upon the minds of his followers the belief, that it was the Roman Catholic church that first raised the standard of freedom of conscience and civil liberty in Maryland. To me there is nothing at all strange in this; were the Roman Catholic church, through her bishops or priests, to speak truth in any instance whatever, it would indeed be new to me, and passing strange. The greater the falsehood, the more satisfied I am that it is of popish origin. Her villanies are never of a trifling character; they are upon a grand scale, and

could the genius of immorality break loose from his chains, and be ever found missing from his usual place of darkness, of sin, and of crime, he might be looked for, and surely found nestled in the bosom of the *infallible church* of Rome. It is not true, that Roman Catholics were the first who raised the standard of civil and religious liberty in Maryland; and I tell you, Romish bishops and priests, who are in the habit of saying so, and telling your followers so, that you say and tell them what is false in fact, and false in history. I tell your lordships and reverences—and I wish you would repeat it to your people—that it was a Protestant king; and that king Charles I., who gave power to Lord Baltimore to raise in Maryland the standard of civil and religious liberty. I tell you further, that the Roman Catholics of Maryland were never entitled to the least credit for that religious toleration which was enjoyed under the proprietary government. Your lordships and your reverences may think this assertion of mine rather a bold one, but you ought to know, that I am not very easily intimidated; and that a man who wishes to be a reformer of any abuse, either in morals or politics, such as I intend to be, in converting you from your habitual falsehood and idolatries, must maintain truth and the worship of the triune God, without fear or favor from any source.

By looking to the charter originally granted by the Protestant king, Charles I., you will see in the seventh section a proviso, which runs as follows, viz: "So nevertheless, that the laws aforesaid be consonant to reason, and be not repugnant or contrary, but

agreeable to the laws, statutes, customs and rights of this our kingdom of England." Do you see any thing in that, giving the Roman Catholics alone, an exclusive right to raise the standard of civil and religious liberty?

In the twenty-second section of the charter given by the Protestant king Charles, it seems that his majesty took especial care that the lord proprietary should take heed that the laws named in the charter should be properly interpreted; and even that the decisions of the courts held under it should also be properly interpreted. The following is the proviso on that subject contained in this section :

" Provided always, that no interpretation thereof be made, whereby God's holy and true christian religion, or the allegiance due to us, our heirs and successors, may in any wise suffer by change, prejudice or diminution."

Here we see that a Protestant king, and not a Roman Catholic king or pope, was the first to permit the standard of religious liberty to be raised in Maryland; and that, as if by intuition, he had seen, that some hidden power was by anticipation trying to misrepresent and misapply its meaning, provisions and laws, he thought proper to throw around them, and shield them with the arm of his power. And the Protestant king was right; the powers of darkness were even then at work to destroy and overthrow the Protestant religion, though comparatively only in its chrysalis.

Some good remarks may be seen upon this subject in a pamphlet of a few pages, written by a Mr.

James F. Polk, and published in Washington, District of Columbia, to which I would call the reader's attention. And I am happy to say, that his views on the subject of the claims of Rome, to the exclusive exercise of religious toleration in Maryland, agree perfectly with my own. My principal object is to satisfy the reader that a Protestant king, in granting one of his provinces to a Roman Catholic, would, and of right ought to be careful of the interests of his own subjects who may live in that province, and would not leave them to the tender mercies of a Roman Catholic proprietary. Mr. Bancroft, the historian of this country and present minister to England from the United States, seems to think differently ; but with due respect for that gentleman, I think he confounds the grantor of the province and the grantee. I wish to be understood here : Mr. Bancroft seems to be disposed to give all the credit of the salutary measures and provisions contained in the charter, to the Roman Catholic grantee, rather than to the Protestant grantor. This is extremely disingenuous in Mr. Bancroft, and I fear shows a perversion or obliquity of vision, which can be accounted for in no other way than that his political elevation has raised him to a giddy eminence, for which his previous life and knowledge of men in the world have entirely unfitted him.

Our government has elevated him much higher than he expected ; and it is almost natural to suppose that his political vision has been proportionably extended. He now probably supposes that he can see further and clearer than the agent which raised

him to his present position. This is to be expected. The result would be the same if any of God's creatures, whether four legged or two legged, were similarly circumstanced. For instance, place a monkey on the top of a giraffe's head, and he would soon see, or fancy that he saw, more or farther than the giraffe himself. Mr. Bancroft, speaking of the original charter of Maryland, says—"The nature of the document itself, and concurrent opinion, leave no room to doubt that it was penned by Lord Baltimore himself." This is probable, or at least possible; but is it either one or the other, that it should be granted by the king without examining it himself, or submitting it to his privy council? Mr. Bancroft says again in the first vol. of his book, pages 242 and 243—"Sir George Calvert, a member of the king's privy council, was a Roman Catholic; yet, so far from guarding his territory against any but those of his own persuasion, as he had taken from himself and his successors all arbitrary power, by establishing the legislative franchise of the people, so he took from them the means of being intolerant in religion."

Here the historian—or rather politician Mr. Bancroft—admits all that I contend for, viz: That the colonists, or original settlers of Maryland, had never the power of being intolerant towards Protestants. What then becomes of the religious toleration so highly boasted of, by the papists in Maryland? They dare not—because their charter forbids it—be intolerant; if they were, their charter became forfeited, and reverted back to the power that gave it. If this



be so—and I question whether there be a lawyer or jurist who can dispute it—where is the merit of Lord Baltimore, so highly panegyricized by Mr. Bancroft and Roman Catholics of this country?

Mr. Bancroft, as a politician, has played his card well; but whether he will be equally successful as a historian, some begin to doubt. Even as a politician, he evidently stands upon an inclined plane; nor let it be inferred from the apparent unanimity of the United States Senate, in confirming his appointment as minister to England, that he is liked by them or their constituents, either as a private gentleman or even a man of sense. The fact is, the members of the Senate saw his downward course, and they did not deem it an object of any importance to go to the expense of forging a drag-chain, by which his fall into the depth of utter oblivion might be arrested.

It is said by Roman Catholics, and believed by some Protestants in this country, that it was the denial of freedom of conscience that drove Lord Baltimore and his followers from England, to seek a settlement in Maryland. This is not true; which every unprejudiced reader of the charter will readily admit. The history and circumstances of the times will forbid such a conclusion. I will not deny—nor am I aware that any historian does—that Lord Baltimore was a man of liberal and very enlarged views of toleration. He knew that there were several other sects in England who were oppressed more heavily than Roman Catholics, and he designed to establish for all who wished to avail themselves of it, a place where they could worship God according

to the dictates of their own conscience. It appears after all that is said about Maryland toleration, and the flocking thereto of Roman Catholics, that it was not what it was cracked up to be: the first arrival of papists consisted only of about two hundred, and among these there was a large proportion of Protestants; and we know that in a very few years the papists were a minority, and consequently not the least shadow of credit is due to the Roman Catholics of Maryland for any toleration or the least liberality; they had not the power, either civil or numerical, to pass any law to restrain Protestants in the exercise of their civil and religious rights; because all were upon an equality under the charter, and no sect had any power over another. Where then consists the merit claimed by Roman Catholics, of being the first to unfurl the banner of religious freedom in Maryland, or in this country? There is no ground for such a claim. The very idea is preposterous, and should not be entertained for an instant. From the very beginning of the formation of the Maryland colony, Roman Catholics, as a sect, were comparatively powerless, if from no other reason, than because the original charter deprived them of the ability to persecute; and besides, even if papists were in the commencement of the settlement in the majority, they had shrewdness enough to foresee, from the signs of the times, that they could not long continue so, and therefore they did not attempt to persecute Protestants, knowing that such a persecution might recoil upon themselves with fatal severity.

But, says the papist, notwithstanding all this, the

Roman Catholics of Maryland have shown themselves more tolerant than any other denomination of people. Papists point with fiendish exultation to the persecutions which, I will not altogether deny, took place in Massachusetts and other parts of New England. The papists tell us,—and I am not prepared to deny the fact altogether,—that the Puritans of New England, and especially those in Massachusetts, persecuted Quakers, the Episcopalians, and others. In the first place, this is a mere *petitio principii*; but even were I to grant this in the fullest sense required by papists, it proves nothing for them. There was not the least parity between the government of Massachusetts and the original government of Maryland. The Maryland government, under the first proprietary charter, was limited in its power: it said to the colonists—“Thus far shalt thou go, and no farther.” It was not so with Massachusetts. There was no analogy, nor even a shadow of similitude between the two cases. The charter of Massachusetts placed the state under no direct responsibility to the crown of England. She originally held only a patent under the Plymouth charter, and was, *pro tanto*, free as the winds which blow over her own mountains, to form such government and such laws as the circumstances of the times, and her own exigencies, demanded. No man in Massachusetts in those days, felt himself bound, *nullius jurare ad dicta magistri*; they might therefore, with perfect freedom, persecute or prosecute whom they pleased. I do not by any means wish to insinuate that persecution or intolerance for conscience’ sake is justifi-

ble in any case ; but such an accusation, or even any charge of the kind, against Protestants comes with an exceedingly bad grace from Roman Catholics, whose church was never known, in any one solitary instance, to unfurl the standard of freedom of conscience in any part of the terraqueous globe, and never can, according to her own councils, practices, and decretals. The charter of the Romish church deprives her of the power to give her subjects the liberty of conscience. Besides, the persecutions—as they are called—which the Puritans of New England inflicted upon Quakers and others, bore no comparison, in point of atrocity, with those which the infallible church of Rome authorizes her members to inflict on all who dissent from her. I am not aware that the Puritans of New England inflicted any *punishment* whatever upon those who differed from them only on religious subjects. Much stress is laid upon the supposed persecutions of Roger Williams. A tremendous hue and cry is raised on account of the sufferings he is supposed to have endured for conscience' sake. We have always in New England a given number of *sympathizers*. If Strauss—alias the Rev. Mr. Strauss, who wrote, or rather scribbled a work called the “Life of Jesus”—were to raise the cry of persecution against himself, he would find sympathizers in New England, although every man who has a knowledge of his character and shallow pretensions to human or divine knowledge, must know that he was one of the most trifling pretenders to literature, common sense or prudence, that lived during the last century. We have had some of his

disciples, and not a few who aped his style of writing, here in Boston. Corporal Brownson was one of them, and a *par nobile*, they are a precious pair. The master is worthy of the scholar; but the Corporal very wisely retired from this bustling world, and snugly nested himself in the bosom of his holy mother, the church of Rome. I shall miss the Corporal. "O Corporal, Corporal, where shall I find thine equal?" But to return to Roger Williams: I am not aware that he has ever been persecuted on account of his *religious views*; but if I am mistaken in this, I wish that some individual who is better acquainted with his life, would correct me. I apprehend that Roger Williams was only banished for a time from that part of New England in which he resided, and that same, for offences against the civil government. The Quakers of New England have been treated with apparent severity, not on account of their difference of faith, but for disturbing the faith of others, and returning from the banishment to which they were consigned for their repeated offences in that respect, in violation of those laws which the safety of the citizens of Massachusetts had required them to enact, and to which it was the duty of the Quakers to submit. Let us suppose that the inhabitants of Massachusetts, or those parts of New England where Puritans are accused of having used coercive or arbitrary means to enforce their Protestant religion, were in possession of Roman Catholics, and controlled by popish laws and the popish church; what would be the result? Would holy mother, the church, her bishops or priests treat



Puritans with forbearance and mildness? If holy church had consigned John Rogers or Quakers to banishment, and had they obstinately returned and repeated the offences for which they were banished, how, in that case, would the church of Rome feel herself bound to act? would she remonstrate with them? Did she ever do so in any one instance of the kind? I will tell you how she would act. She would consign every single individual of them to be burned at the stake. She would order one of her cardinals or bishops, as she formerly did Cardinal Garaffa, *not to lose a moment* in putting the pope's orders into execution; but if any Presbyterians were found amongst them, who had the presumption to worship God according to the dictates of their own conscience, she would allow no toleration towards them, but instantly order them to be extirpated. It would seem as if this could not be, and certainly, when I inform the reader that there are to be found in the body of the laws of the United States such principles, sanctioned and tolerated by some of the governments of our respective states, many will doubt the correctness of my statements; but I will not part with the reader without doing every thing in my power to satisfy him that I state what is true, and that his doubts—if he have any—of my veracity are without foundation.

I would refer the reader to the first vol. page 542, Laws of the United States. I quote from the Spanish regulations for the allotments of lands in Louisiana, section 6: "The privilege of enjoying liberty of conscience is not to extend beyond the first genera-

tion. The children of those who enjoy it, must positively be Roman Catholics. Those who will not conform to this rule are not to be admitted, but sent back out of the province immediately, even though they possess much property."

This is popish toleration. It would seem from this, that many Protestants as well as Catholics, had settled in Louisiana when it had first been ceded to the United States by a popish government. The *infallible church*, seeing that thousands were flocking to enroll themselves under the standard of civil and religious freedom, which they saw was about to unfurl itself at no distant day, in this new world, took the alarm, and seriously set about preventing so disastrous an event. She knew by anticipation that many of those Protestants had already possessed lands in Louisiana; and that these lands, as a matter of course, would descend to their children and to their generations; and what does the holy church do? She causes the popish authorities of Louisiana to pass a set of Spanish regulations, to prevent the rights of citizens from extending beyond the first generation; and even those children who may enjoy it all, must positively be Roman Catholics.

Any man who looks back to the history of this country, cannot fail to see the imminent danger in which we are placed, and that by our own folly, and with our eyes open. Nor to this day can we see our imprudence. We are as deaf now to the dangers which have been long sounding in our ears, and echoing from our pulpits, "Beware of popery," as they had been in Louisiana when the church of

Rome attempted to rob Protestants of their civil rights, for no other reason than because they would not bow to the great Belial of Rome. In the seventh section of the same regulations, which extended to Illinois as well as to Louisiana, we read :

“The provisions of the preceding article shall be explained to the emigrants already established in the province, who are not Catholics, and shall be observed by them ; the not having done it until this time, being an omission, and contrary to the orders of his majesty, which required it from the beginning.”

Section eighth of the same regulations, we read :

“The commandants will take particular care that no Protestant preacher or one of any sect, other than the Roman Catholic, shall introduce himself into the province. The least neglect in this respect shall be a subject of great reprehension.”

In page 546, vol. i. of the Laws of the United States, we find the following passage. It is taken from a request made by the Baron de Bastrop to the governor of Louisiana, to be permitted to transport a number of families from New Madrid to Washita : “They shall not—says the governor of Louisiana, in reply to his friend, the Baron de Bastrop—be molested in matters of religion ; but the apostolical Roman Catholic religion shall alone be publicly permitted.”

This is Romanism : this is popery as it now exists in the United States. This is the freedom of conscience which the *infallible church* allows to American Protestants ; and are our people so infatu-

ated as to desire a continuance of such *toleration* as this? It is so, as I am sorry to be obliged to admit. Such is the delusion, self-conceit, infatuation, or whatever else we please to call it, of our Protestant, nay, even of our evangelical ministers, that they will not be persuaded of the dangers of popery, or their own incompetency to meet in controversial debate, the regularly educated priests of the Romish church, that I myself have found it useless to speak to them any longer upon the subject. It was only recently that I had a conversation with a reverend gentleman who resides in a neighboring town, on this subject. His standing is fair, as to piety and talents, among his own brethren; nor do I myself doubt that his piety and zeal have ever been questioned; but as to his controversial abilities—and I believe he is a fair specimen of his brethren—he is not a match even for a *tonsured jesuit*. His complacency, however, was not the less remarkable. I called on him at his own house, found him surrounded with every comfort; a reasonable portion of books were seen methodically and systematically arranged, rather too much so, I thought, for practical purposes. I introduced the subject of education and the dangers of jesuitism at the West. I depicted to him the condition of the West, as I thought, in true colors; but to all my observations he replied substantially in the following words: “Well, sir, I suppose they are, (meaning the jesuits,) very active in the West, and may do a good deal in Europe, but we have nothing to fear from them in this country; we are too well educated in the United States, and there

is amongst us such an amount of moral strength, that we defy the powers of jesuitism to make an injurious impression on the civil or religious institutions of our country." I supposed at the time that this delusion—for I can call it nothing else—was either peculiar to the gentleman of whom I am speaking, or I might have misunderstood his character. It was not so, however; for I found that there was not a clergyman of his denomination, as far as I could discover, who did not indulge the same opinion. They looked upon themselves as an overmatch for the whole body of popish priests, popish colleges, and popish systems of education. This is a fatal delusion; and it is indispensably necessary to remove it from the minds, especially of our Protestant clergymen.

Another delusion under which the Protestant clergy seem to labor is this, viz: That they are themselves the most disinterested body of men in the world, in all pecuniary matters, and that Jesuits are the very reverse. They go to such extremes on the subject of jesuitical avariciousness, that some of them are almost afraid even to speak to a Jesuit or Roman Catholic priest, lest he may come over to themselves, with a view of getting some of their money. This is an unaccountable obliquity of intellect and judgment; it is unfair and unjust to both parties. If a Protestant be sincere in wishing for the conversion of a papist, no pecuniary consideration should be raised as an obstacle to effect this. If my views be correct, the value of the human soul is above all price, and he who would not give it, if



in his power, is but a faithless follower of his Master. We give millions in this country for benevolent purposes, and for the conversion of those who may be in ignorance of the gospel; but supposing that Jesuits and Roman Catholic priests may cast an occasional glance at some of the good things of this world, should the *over-scrupulous* Protestants charge them with avarice? I think the old adage ought to hold good in this case—"Let those who live in glass houses throw no stones." There is not a ministry in the world—take them as a body—if we judge of them by the amount of their salaries, more liberally paid than the Protestant ministry of the United States; and yet they seem tremblingly alive to the danger of having a Jesuit or Roman Catholic priest become a convert to Protestantism, lest money should be his object; hence it is that they have absolutely shut the door against them from ever uniting themselves with the Protestant church in this country. No popish bishop or priest is willing to place himself between two fires—one from behind from the popish church, blazing away at him heresy, apostasy, infidelity, &c.; and the other pelting him in front, thundering at him avarice, selfishness, want of sincerity, evangelical spirit, *et omne id genus*. The man who under such circumstances, would leave the popish or Jesuits' church, would not deserve the name of common sense, nor be reputed as such among the children of this world; and hence it is that Protestant priests of this country unite against themselves, in one solid and unbroken phalanx, all the Romish priests and Jesuits in the

country; when in fact, if they were more liberal, and had more of fraternal love and charity towards them, they would find among those priests—and evolve from the very bosom of their church—aids and auxiliaries for advancing the cause of Protestantism, which the Protestants are incapable of affording.

A single instance will suffice to show the truth of this apparently random assertion. I refer the reader to page seventeenth of the pamphlet written by the Rev. Albert Barnes of Philadelphia, entitled "Plea in behalf of Western Colleges,"—containing a discourse delivered Feb. 22, 1846, in the first Presbyterian church in Newark, N. J. It will appear from this discourse how entirely incompetent Protestant teachers are to compete with Jesuits and Roman Catholic priests in matters of education, especially in the western countries—the opinion of my reverend friend in a neighboring town to the contrary notwithstanding. "There are," says the Rev. Mr. Barnes, "few portions of the world—the reader will notice the word *world*—if I understand the matter, where there are more ministers of religion in proportion to the population, than at the West. As an illustration of this it may be mentioned, that some two years since, the southern portion of the state of Illinois was carefully explored, with reference to the number of professed religious teachers there. In twenty counties in that state, it was found that, embracing teachers of all orders, there was one for every three hundred of the entire population. In such a community, should the present race of

preachers, imperfect and ignorant as many of them are, be removed, their places would be supplied by multitudes who would rush to the altar without preparation, and seek to take advantage of the religious propensities of the people to promote their own popularity, and to wield the power which religion always gives to its professed ministers."

You are very complimentary indeed, Mr. Barnes, to all *professed ministers*—"professed" is the very word you used. It is long since I have been amongst Jesuits or popish priests; but long as it is, I can scarcely, even now, check a smile which tries to twirl on my lip, when I see in imagination a number of well-trained Jesuits chuckling over the description which the Rev. Mr. Barnes gives of Protestant priests and Protestant teachers in the United States. In the very next sentence, Mr. Barnes says, "The West, if I understand it, is not a place in which to propagate atheism or infidelity." You don't say so, Mr. Barnes! Why, it seems to me to be the very place for it. There is nothing to prevent its taking a deep, permanent and abiding root there. It *organizes* itself there permanently; and this the Jesuits know very well, and they are now beginning to feel perfectly reconciled to that selfishness of Protestant priests which has closed against them their churches and pulpits. The Jesuits feel no alarm at all, at the puny movements of American Protestant ministers. The *moral force* of which my friend spoke a while ago, has no terror for Roman Catholic priests; but I tell him—as I have been telling others before him for upwards of twenty years—that until they enlist

amongst them well-trained and well-educated Jesuit priests, and convert them to evangelical religion by all legitimate inducements in their power, the *infallible church* will laugh at their Lilliputian efforts. When I hear a Protestant clergyman, such as I met a few days ago in a neighboring town, impliedly extolling himself and talking of moral power, while he is trying to lower that of popery, he reminds me of the fly in the fable finding fault with the proportions of an elephant. The truth is, fellow-citizens, the *wooden horse* of popery has been landed upon our shores; it is full of armed men, and we must repel them *per fas aut nefas*, or the fate of every soil on which popery has laid her unhallowed footsteps, shall be ours,—our political boasting and religious jangling to the contrary, notwithstanding. The truth is, fellow-citizens, we fall far short of the standard by which we measure our own height, and I fear the day is fast coming when we can only say, *fuimus Troes*. We are now-a-days but the pigmy and degenerate sons of a giant race,—giants in mind, and giants in morals. The blood of Puritan Americans seems to have run its course, or to have withered up and dried in some of its devious gyrations, and that liberty of conscience for which they have periled their lives amid the dangers of the sea and the scalping-knife of the savage tribes of the wilderness, is now about being wrested from us by the idolatrous and corrupt church of Rome. Well may we exclaim, *sic transit gloria mundi*—thus passeth the glory of the world.

The Protestant theologian or American politician,

who, because his country is now prosperous and his religion a little in the ascendant, rushes to the conclusion that both will continue always so, mistakes the power and tendency of Romanism. Even Ireland was once unsubdued and unawed by the church of Rome, but she did not continue long so; no sooner had she felt her comparative freedom, than the talons of the Romish vulture, called the *infallible church*, were again imbedded into her very entrails. But this the unfortunate inhabitants of Ireland will not credit. Such is the influence which the church of Rome has to this day over Ireland and the Irish, who now form a population of over three and a half millions in this country, and who are deservedly considered the most degraded portion of our foreign population, that they will not believe what the testimony of their own senses can attest, that the church of Rome could be directly or indirectly accessory to their misery. And though I have often before proved the fact, by other evidences almost as clear as the testimony of their own senses, they still doubt it. They believe the pope to be infallible, and entirely incapable of doing any thing which may prejudice either their rights or character. I will once more try to remove the delusions of those people, and I do so, because I believe they now constitute so large a number of our citizens, and the political principles of their priests are so desperate that they will try at any hazard to overthrow the constitution of this country, and put it into the hands of the pope of Rome for the time being, whoever that pope may be. A people and a country who will



remember the fact, that they have been betrayed and sold by the pope of Rome into the hands of their inveterate supposed foe, will bear with any thing, submit to any thing, and commit any deed of treachery and blood and treason.

Here I would appeal to the Irish Roman Catholics in particular, and if there remain in their veins a single tincture of Milesian blood, if there is to be found in their whole composition a single vestige of that pride and noble character which they boast of having inherited from their forefathers, they will blush to be among the supporters of any man who betrayed their country and sold their rights for less, even, than a mess of pottage. If I can demonstrate to them, from his own lips, that this has been done by the pope himself—and that at a time when he was professing the deepest concern for the happiness of Ireland and the religion of the Irish people, I am much surprised if the sons of Ireland will any longer be found among the ranks of any man, be he pope, Jesuit or priest, who betrayed their country and their religion; but, “to the law and the prophets.”

Pope Adrian transferred to Henry II. by a formal bull, the kingdom of Ireland: he betrayed its people and transferred them over as he would so many cattle, and at a much lower price than cattle are generally sold.

The bull—or more intelligibly speaking, the bill of sale—by which Adrian, pope of the *infallible church* of Rome, gave to Henry II., is a legal curiosity, and I give it a place in this volume, for the edification of the Irish Roman Catholics in par-

ticular. I believe I have heretofore published this bill of sale in some previous work of mine ; but it can never be too frequently repeated. Here is the document itself.

“ Adrian, bishop, servant of the servants of God, to his dearest son in Christ, the illustrious King of England, health and apostolical benediction. Full laudably and profitably hath your magnificence conceived the desire of propagating your glorious renown on earth, and completing your reward of eternal happiness in heaven, while you are intent on enlarging the borders of the church, instructing the rude and ignorant in the truth of the christian faith, exterminating vice from the vineyard of the Lord ; and for the more convenient execution of this purpose, requiring the counsel and favor of the apostolic see.

“ There is indeed no doubt, as your highness also doth acknowledge, that Ireland, and all the islands upon which the Sun of righteousness hath shone, do belong to the patrimony of St. Peter and the holy Roman church. Therefore are we the more solicitous to propagate in that land the godly scion of faith.

“ You, then, most dear son, have signified to us to enter that land of Ireland in order to reduce the people to obedience unto laws, and extirpate the seeds of vice. You have also declared that you are willing to pay for each house, a yearly pension of one penny to St. Peter.

“ We, therefore, with that grace and acceptance suited to your pious and praiseworthy design, and

favorably assenting to your petition, do hold it right and good, that for the extension of the borders of the church, the restraining of vice, the correction of manners, the planting of virtue and increase of religion; you enter the said Ireland, and execute therein whatever shall pertain to the honor of God and the welfare of the land; and the people of said land shall receive you honorably, and reverence you as their lord."

Such is, precisely and verbatim, the bill of sale which Pope Adrian, the head of the *infallible church* of Rome, gave to Henry II., king of England.

It would seem from this as if the poor Irish were disposed of in lots, or parcels; nor does it appear that they were of much value—certainly even Daniel O'Connell would scarcely sell them at so low a price as a penny a house or a family. Irish Roman Catholics would do well to take the above bill of sale, have it fairly copied, framed and hung up in their houses or cabins for the instruction of their children, who, it is presumed, will succeed them. I believe a better lesson of instruction cannot be given or bequeathed to them by their parents, and I have not the least doubt but the day will come, and that at no very distant period, when they will exclaim with astonishment, "Is it possible that my forefathers have been members of a church and followers of a pope, who could sell them by whole families for a penny each, and transfer the lands containing the tombs of their ancestors to an alien king?"

Will Roman Catholics allow me to give them a further instance of the *anxiety* of another Roman

pope for their welfare, spiritual and temporal. I ask the particular attention of Irish Roman Catholics to the following instance of baseness, and treachery, and ingratitude to themselves, their country and their religion, on the part of one of their popes, Alexander the successor of Adrian.

This unfortunate man, Pope Alexander, exceeded, in point of treachery, depravity and ingratitude to the Irish people and nation, almost any pope who preceded or succeeded him, and I would suggest to the deluded Roman Catholics in this country, to strike off a number of handbills and have them posted up on the corners of all our public streets in the United States, containing the bull or transfer which he has made of Ireland and the Irish people, to the then king of England; here is the bull or bill of sale.

“Alexander, bishop, and servant of the servants of God, to his dearly beloved son, the noble King of England, health, grace and apostolical benediction. Forasmuch as things given and granted upon good reason, by our predecessors, are to be well allowed of, ratified and confirmed, we, well pondering and considering the grant and privilege for and concerning *the dominion of the land of Ireland to us* appertaining, and lately *given by our predecessor, Adrian*, do in like manner *confirm*, ratify and allow the same; provided there be reserved and paid to St. Peter, and to the church of Rome, the yearly pension of one penny out of every house both in England and in Ireland; provided, also, that *the barbarous people of Ireland* be by your means re-

formed from their filthy life and abominable manners, that as in name, so in conduct and conversation, *they may become christians*; provided, further, that *that rude and disordered church being by you reformed*, the whole nation may, together with the profession of the faith, be in act and deed followers of the same."

This is very complimentary to Ireland, I think,—and the Irish must have been a people of extremely ungrateful dispositions if they do not acknowledge the compliment, which the head of their church paid them upon this occasion, by some public demonstrations of filial gratitude to their *holy* father and their venerable mother, his *infallible* spouse!

Were an American Protestant citizen to tell the Irish Roman Catholics that they were a barbarous people,—were he to accuse them of being a filthy people,—were he to charge them with being barbarous in their manners, rude and disorderly in their conduct, I could not vouch for his personal safety; yet the pope of Rome, of the *infallible church*, may abuse them, betray them, sell them, kick and cuff them about as he pleases; or he may depute his bishops and priests to do so, and they will submit to this and bear it like spaniels; nay further, baser and more humble than spaniels, they will bless the agent that sold them, and kiss the hand that whipt them. I will state what occurred, and daily occurs, in Ireland, of my own knowledge. It is customary—especially in the south-western provinces of Ireland—for the Roman Catholics to pay *dues* to their pastors at Christmas and Easter. If there should be



any so tainted with *heresy*, as not to comply with this custom, which is ranked among the *precepts of the church*, he may be punished by his priest almost in any manner he pleases.

I will give an instance of this, for the edification of my Roman Catholic fellow-citizens in this country. I was myself the actor in this scene, and upon several similar occasions. I chanced to be curate, during a short time, in a country parish in the south of Ireland; but of course I was entirely subject to the parish priest. It not unfrequently happened that some of the parishioners neglected to pay their dues, or omitted *going to confession at Easter, or thereabouts*. It became my duty to report them accordingly, and I was ordered to punish them sometimes in the following manner. I commanded the culprit to get a white sheet and place it around him, on the next Sabbath; I ordered him to appear in that publicly, at the door of the parish church, in order that the whole congregation might witness his humiliation. In addition to this, the parish priest often required that I should command the refractory penitent to take off his shoes, and besides all this, carry on the crown of his head, a large stone,—large as he could bear, of course,—and thus accoutred did I witness many of my fellow-beings, some possessing minds, intellects, and bodily proportions, superior to my own. This is truly a degrading picture of humanity, or rather of the condition to which the idolatrous church of Rome is in the daily habit of reducing it. Here I would ask our Protestant divines, who seem so sensitive lest they should act injudi-



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ciously, or contrary to the gospel spirit, by giving the least inducement to Jesuits or popish priests to come over to themselves and join a work of reformation, whether they could unite in any object more truly evangelical, or give even pecuniary aid, if necessary, for a more laudable purpose than bringing over those priests and Jesuits to aid in the conversion of their followers to the cause of Protestantism. Do not our divines and theologians of the Protestant church feel it their duty to rescue a sister church from error?—I say *sister church*, though we disagree in articles of faith, as I would say a *Roman Catholic brother*, though he differ with me in every lineament of his countenance. I tell my brethren of all Protestant denominations, and especially those of evangelical churches, that they can never discharge their duties effectually, nor I fear with acceptance to God, until, in place of denouncing popery and Jesuitism, they study and become more thoroughly acquainted with popish errors and doctrines. The ears of papists and Jesuits will forever be shut against us, as long as they know and feel that we shun them and fear their doctrines. When they see that we are, though in the main correct in our views, still listening to some incorrect statements as to their motives, we can never bring them over to us; and if perchance a straggler should come from amongst them, and be taken by the hand in our churches, he will still be afraid, from the cold reception he receives, that we may look upon him as a spy; and while he has this impression, we can never expect his confidence, because he fancies he has not ours in exchange.

The social influences of christianity and all its developments in modern civilization, are more or less altered, and our theologians should change also; keeping only in view that great polar star, which never can lead us into error—the inspired word of God. The creed which that teaches is simple, and if we believe it and act upon it, we must make many allowances for the errors of others, even of popes and Roman Catholics. It is our duty to take it for granted, that many Roman Catholics are sincere advocates of religion, such as they understand it: we may be even safe in going farther, and say that some bishops, priests, and synods in the Roman church have been sincere. “Love thy neighbor as thyself,” says the only authorized master and the only universal teacher of morals. If our theologians will observe this as an essential article of their faith, papists and Protestants may one day meet again together on the platform of one common faith. But I have not done yet with Roman Catholics, especially the Irish. I would not let them perish while a plank is left on which they may be saved; to procure such a plank, I would gladly risk my own life; I have done so often before, and if necessary, I am willing to do it again. As far as I am concerned, it is a matter of perfect indifference to me, how or how long Protestant priests may differ about the expediency or policy of holding out any pecuniary inducements to Roman Catholic priests to come out from popery. I have come out myself, nearly thirty years ago, and I can say from my own experience, that the popish priests, who renounce their church



with a hope of receiving pecuniary aid merely from the Protestant ministry of the United States, will find themselves greatly mistaken. I was well aware of this, even before I renounced popery; and hence it is, that I have avoided their society, except upon a few occasions, where my motives were not susceptible of any incorrect interpretation.

But let us return to the Irish Roman Catholics, just as we find them now. I will not go back for the purpose of learning their condition—at least for the present—to ancient history; that I may do by and by, and shall then show that their condition now, as well as at all previous periods of their history, has been rendered worse in consequence of their blind adherence to the Romish church.

The editors of our foreign Quarterly Reviews will pardon me for the free use which I here make of the information which they give me on Irish history and Irish events. It is customary in Ireland at the present day, and has been so during my own recollection and residence in that country, to attribute all the evils which the people suffer to some hardship, cruelty, or privation inflicted upon them by some misrule on the part of the Protestant government of Great Britain. If we tell an Irish Roman Catholic that their sufferings and privations are in a great measure occasioned by their own imprudence, want of industry, and loss of time at their repeal meetings, going to confession to their priests, and squandering their money in tumultuous assemblages, you are immediately met by their telling you, that you know nothing of the oppressions of the Pro-

testant government of Great Britain : a Roman Catholic Irishman will tell you of what we formerly suffered under Cromwell, or Elizabeth ; all our miseries, wants and grievances have had their origin in Protestantism and blue-mouthed Presbyterianism, which are supported by the government of Great Britain, which has not, or ever will do any thing for us, or our holy church, which the whole world knows is *infallible*. Give us, says the Irish Roman Catholic, back our parliament. Give us our own monarchs as of old, and as we had some centuries ago, and let us enjoy our own religion, that is the Roman Catholic religion, and we shall be the most free, religious, and happy people in the world. Is this a delusion on the part of the poor Irish ? and does this delusion arise from any mental incapacity, or is it fastened upon them by any agency on the part of their crafty priests ? The latter must be the case. The Irish know full well, I assure the reader, that however ignorant they may be on other subjects, many of them are well acquainted with the history of their own country ; that they had once a parliament of their own, and that they sold that parliament, with all its national privileges and immunities to Great Britain, for the paltry sum of one million five hundred and sixty thousand pounds sterling, paid to them in cash ; they freely renounce their right to all immunities in the gift of their parliament, and now, like children who have thrown away their tops and other playthings, set up a crying and blubbering, for a loss that is now out of their power to recover. Which were the more base of

the parties to this transaction, those who bought or those who sold? Assuredly, the sellers; and if they had the least particle of shame, spirit, consistency, manliness or common honesty, they should never accuse Great Britain of depriving them of their parliament. It was her church, and her accursed doctrines, which enervated their generous souls, and palsied their strong arms, that occasioned the Irish people to part with their parliament. But it will be said by the reader, should he happen to be among the *sympathizers*, that this cannot be; that the Romish church could never be guilty of such treachery to her devoted followers, the Irish, as even to countenance the sale of their parliament. I find it difficult to restrain my indignation towards the man who could use such language. Has not Pope Alexander, the very head of the church of Rome, sold the whole kingdom of Ireland, government, parliament, and all, to Henry II. king of England; and has he not declared that the whole people of Ireland were a filthy and barbarous people? Under these circumstances, can there be a doubt but that the religion professed by the Irish people was largely, if not entirely and exclusively, instrumental in depriving them of their parliament? It is time, therefore, that the charge of oppression on the part of Protestantism should be done away with, at least, so far as the absence of an Irish parliament is concerned; nor have I the least doubt upon my mind, but that if at this moment they were given another, and that Great Britain or any other Protestant power would offer a similar price, viz: one million five

hundred and sixty thousand pounds sterling, cash, the *infallible church* would persuade them to close the bargain, and find use for the money. But what of the monarchs of Ireland, the absence of whom is now deplored by the Roman Catholics, and even by American sympathizers? O, said the Irish, if the villanous Protestants of England, and their still more villanous government, would give us our monarchs of old, or make us a new one out of our great liberator, O'Connell, we should recover our pristine glories.

Well, let us suppose the Irish Roman Catholics had the power of choosing their own monarchs, and that the great repeal beggar—Daniel O'Connell—was chosen one, or became so by inheritance, what advantage would Roman Catholics derive from that? Unvarying causes always produce unvarying effects. This would be accomplished—or could not be expected at all—through the agency or instrumentality of the church of Rome, and the fate of the parliament spoken of above, would be the necessary consequences.

Let us look back a little, and see how the system of monarch-making worked in Ireland during its day. We find in Beaumont's History of Ireland, a note added to it by its translator. The note reads as follows; it gives a melancholy account of the fate of Ireland's monarchs; and shows clearly that the finger of popery was busily employed then as much as now, in stirring up and agitating the worst passions of its people: "In the list of Irish monarchs, we find enumerated 178, of course all were Roman

Catholics; at least all the Roman Catholics of the present day assure us that this was the fact, and further they contend, that they were all of the Milesian line. Out of this 178 monarchs, 47 died natural deaths, 71 were slain in battle, and 60 were murdered."

I apprehend there is but little danger that the great liberator, O'Connell, will ever aspire to a monarchy in Ireland, as long as the *infallible church* has any control over its people; for if Dan did not take care, and give due account of money matters during his monarchical reign, he may be "found missing one of these mornings." Murdered he could not be; for the *infallible church* never sanctions *murder*. No one is *murdered* in her sanctuary, though it not unfrequently happens that several sudden deaths take place there.

There are several ways in which the church of Rome becomes accessory to the misfortunes of the Irish people. Popery and popish priests, wherever they have a controlling influence for any length of time, introduce among the people habits of laziness and indolence. Dr. Madden, who was the president and founder of the Dublin Society, through his whole book, entitled, "Reflections proper for the gentlemen of Ireland," deprecates the laziness and indolence of the Irish.

"The indolence of our people," says Dr. Madden, who was himself an Irishman, and died only a few years ago, "has been the cause of much of their poverty." And I would ask the reader if this is not the case in every country where popery exists? In-



dustry and labor are the great staple sources of the wealth and power of nations, as well as of individuals; but wherever we find popery, there we are sure not to find either wealth or industry. Yet, strange as it may appear, our Protestant clergy in the United States seem to court the introduction of popery into this country. It would appear from their unwillingness to hold any communion with Roman Catholic priests, or inquire into the nature of their doctrines and errors, that besides disliking them personally, they fear them, and manifest nothing like brotherly love towards them. Under those circumstances, how can Protestants expect that popish priests or papists would throw off the old garments or badges of popery? Can they expect that the followers of popish priests will ever become more spiritual or evangelical, when they find those who have been long instructing them are kept at a distance by an alien body of ministers, of whose superior piety and evangelical principles they hear much? "Stand off," says a Protestant priest to a papist; "I am more holy than thou." Do we wonder under these circumstances, that no reformatory movement takes place among Roman Catholics, through the instrumentality of Protestant priests? I do not, in the least; but if it were otherwise, I should be much surprised: and I believe that those who know me well, will give me credit for sincerity, when I assure them that I am not moved in these observations either by envy or ingratitude. Popery, or any other system of religion, whatever may be its character or name, will ever be found impenetrable to abuse,

self-righteousness, boasting, and inhospitality; and I am truly apprehensive that there is too much of this to be found amongst the Protestant clergy in the United States; and while this is the case, never can any serious impression be made on the deluded priesthood or followers of popery. It is indispensable to christian perfection and evangelical truth; to cast away from our Protestant ministry every thing extraneous from biblical principles; and an effort must be made to evolve more of the spirit of Christ from the sacred pages of the Bible, than our Protestant ministry seem willing to reduce to practice. Thus alone, may we expect to bring over from error, even those deluded Irish, whose national and individual misery and wretchedness is unparalleled in the history of nations, and can be attributed to no other source than the religion taught by their priests and church. Mr. Beaumont, whose authority will not be questioned by any Irish Roman Catholic, says: "In the midst of every change, you will find Ireland the same at all epochs, *always miserable in the same degree*, always overstocked with paupers, displaying the same deep and hideous wounds."

This is literally true, as every Irishman in the United States knows of his own knowledge. One hundred individuals cannot meet at the *holy wells*, *public fairs*, or *parish chapels* throughout Ireland, without finding among them several, exhibiting the most hideous and disgusting wounds, *publicly*, for the purpose of exciting the commiseration, and invoking the charity of those whose business or inclination may bring them to those places.

“I have seen,” says Mr. Beaumont, “the Indian in his forests, and the Negro in his chains, and thought, as I contemplated their pitiable condition, that I saw the very extreme of human wretchedness; but I did not then know the condition of unfortunate Ireland.”

All writers agree in describing the condition of Ireland, as the lowest and most wretched to which any country can be reduced. Is it then surprising that I, a native of that unfortunate country, should inquire for the causes of its degradation and misfortunes; and is it not my peculiar duty to try to ameliorate it, by removing the cause or causes which have brought it to its present condition? I know I feel that popery has been instrumental in this. I know of my own knowledge, that the Irish are not constitutionally more indolent than other people. I know that, notwithstanding having murdered so large a proportion as sixty, out of one hundred and seventy-eight of her monarchs, that the Irish are not constitutionally of a more murderous character than others. I know of my own knowledge, that the popish church and its priesthood in Ireland, are draining from them the resources of wealth and prosperity; and I know of my own knowledge, that Ireland can never prosper as long as she has a Roman Catholic priest upon her soil. A priest of Rome cannot live in Ireland, unless by agitation. He is always found foremost in the ranks of sedition and opposition to Protestantism. Well and truly has the Rev. Sidney Smith observed: “We consider the

Irish clergy as factious, and as encouraging the bad anti-British spirit of the people."

The Irish have been bred in the most bitter hatred to Protestantism, and every other *ism* that savors of evangelical truth; and I maintain, that if every minister in the United States were deaf to my words, and indifferent to the evils which popery is about to introduce amongst us, it would be the interest of every owner of real estate in this country to coöperate with me in trying to suppress the Roman Catholic religion, and establishing in its place, something or any thing that would make its followers better christians or better citizens. The truth of this is felt by every man who owns more or less real estate in any section of our country. Let us take, for instance, the next city to where I reside, Lowell. If there is in that city a lot vacant, and an adjoining one owned by Roman Catholics, will it command as high a price as it would if the adjoining lots were owned by Protestants? Certainly not. And what is the reason? Is not the money of a Roman Catholic as good as that of a Protestant? It assuredly is; but it is not the intrinsic difference in the value of the money that occasions a difference of price; it is because Roman Catholics are considered a turbulent and seditious people, who at any moment may be instigated by their priests to trespass upon the laws of the land, and trample them under foot by their mobs, or seditious repeal meetings.

Despairing of any aid, as I now do, from the Protestant ministers in the United States, I beg to sug-

gest to the Roman Catholics a plan, by which they may emancipate themselves and their native country from the tyranny and shackles in which their church has bound them ; and before I do so, I must repeat my call upon owners of real estate and upon all guardians of public virtue, the laws of the land, and the peace of society, to lend me the whole weight of their collective and personal influence. The laws of our land, and the morals of our people, have hitherto escaped, in a great measure, the corruptive and corrupting influences of popery. Let us thank God as a people, for having thus far escaped its blighting influence, but henceforth let us be up and doing ; and though we are late in the field—for even the slumbering *Teutons* have been already in advance of us—still I trust that the United States, as it has in every instance of improvement, outstripped others in the race of morals and the rights of man, will be foremost in weakening, if not totally destroying the power of Rome in this country.

We know that for the last fifty years, Germany and Germans have been remonstrating against the church of Rome, for her improper interference with their government, and her corruptions and abuses in the church. The *infallible church* always tried, and never failed to manage these affairs entirely to her satisfaction. We learn from that excellent periodical of the present month—the *Christian Examiner*—and I know the fact *aliunde* that the Romish priests of Breslau, in Germany, have petitioned the pope more than twenty years ago, to have the *Missal* or *Mass-book*, translated into the German lan-



guage, in order that the laity should understand what the priest was saying, or muttering, when he said Mass. This was reasonable, and a favorable answer to their petition might be expected; but his holiness, the pope, replied through his bishop of the diocese of Breslau, *that the prayer of the petition was so absurd, that it could not be entertained.* The Roman Catholics of Offenbach, in 1845—only the other day, the reader will perceive—sent a memorial to the pope, through their bishop, containing the following humble and modest request: “We require that there be expunged from external worship, whatever is incomprehensible and lifeless; whatever neither enlightens the reason, or warms the heart; but rather, by its want of the beauty of holiness, substitutes insane forms for spiritual observances.” His holiness paid no attention to this document; he preferred the use of an unknown tongue in the celebrations of the Mass. It seems to have been a matter of indifference with his holiness, in what tongue the Mass was celebrated, provided no one could understand it. There was a manifest difference between his holiness of Rome and the inspired apostle St. Paul, on the subject of tongues. St. Paul, writing to the Corinthians, says: “Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian to me.” His holiness of Rome could not conceive it possible, that a German, who could not speak a word of any language but his own, could look upon him—the pope—as a *barbarian*, though the drowsy Teuton may not understand one

syllable of the Latin Mass. An effort was made in this country about twenty years ago, by a friend and fellow-student of mine, the Rev. Mr. Taylor, of Boston, to have the Mass-book translated into English. A similar attempt was made, or rather suggested by myself, in Philadelphia, about twenty-five years ago; but his vicegerent, who was then bishop of Pennsylvania, would hear to no such infidel suggestion; neither would the Roman Catholics, many of whom were Irish, entertain such a proposition. The Irish believe much more firmly than they do in the existence of God, that the Latin, in which their Mass is said, is the only language which the devil cannot speak; and therefore, say they, "he who would attempt to say Mass in English, would let the devil loose upon us, and make him acquainted with all our secrets." I had of course to abandon the idea of translating the Mass-book into English; and although I know that even now, a great many Irish Roman Catholics are as destitute of any knowledge of Latin language as barbarians, still I doubt whether they would sustain me in any effort to cause their Mass to be said in English. Rome grows daily more and more *infallible*. In the sportive but eloquent language of the Christian Examiner, "Roman feats of intrigue, designed to recover lost authority by adroit moves of knights and bishops, and castles, succeeded."

There is now a movement in this country, which I trust cannot fail, ere long, to arouse Roman Catholics to reject the inanimate and stupid ceremonies of their church, and substitute in their place, the pure

and reviving doctrine and discipline of our ancestors, in ancient and apostolic times. The picture which I have recently drawn of the degrading, idolatrous and superstitious practices of the Romish church in Ireland—as the reader who has read the first volume of my book on the Mass, cannot forget—are unparalleled in any country, and I cannot conceive it possible, that a people endowed as the Irish are, and have always been, with strong natural minds, would tolerate them much longer. Can the reader of my former book on the Mass, forget the authentic and uncontradicted account which I have there given of *St. Patrick's purgatory* in Ireland, *St. Cronin's well*, &c., &c.? Such triflings in holy things could not be endured by the inhabitants of Sahara, or any other country in the world. The unfortunate and degraded Irish alone could endure such imposition; but the church of Rome, never content with intrusions upon human rights and human credulity, pushes on, and urges forward in her mad career of idolatry, until it recoils upon herself with desperate and fatal reaction.

We have an instance of this in Germany at the present moment. Many of us have heard of the celebrated reformers, John Ronge, and his fellow-laborer, John Czerski; both recently Roman Catholic priests, and now Protestants. Both of course have been excommunicated by the pope, and both in their turn, have excommunicated the pope. These distinguished clergymen have almost simultaneously concurred in protesting against the errors of Rome. I cannot, myself, see how it could be otherwise than

simultaneous, as I have not been able to learn how any collusion could have taken place between them. This fact of itself is a strong proof of the earnestness and sincerity of their protest. Both have denounced the absurdities of popery ; such as transubstantiation, auricular confession, the doctrine of mixed marriages, the celibacy of the clergy, the communion in one kind, the use of holy water, the doctrine of indulgences, &c., &c. ; and upon these points there is not a shadow of difference between them. Both those gentlemen were furiously attacked by the *infallible church*. Their private lives and moral character were grossly assailed : this, however, was to be expected by them. Such are the weapons which lying Rome and her lying bishops and priests make use of, to smother the principles of truth. They forget the language of St. Paul, or rather they never knew it, " Though I have all faith, and have not charity, it profiteth me nothing." The *Rev.* hyenas of Rome, thirsting for the moral life-blood of these able and sincere advocates of truth, leave nothing undone to render their lives unhappy. They have caused the mother of Czerski many a bitter pang, by impeaching the moral character of one of his sisters : they have made use of similar means, by impugning the chastity of one of Ronge's sisters ; and yet these wretches are permitted to crawl upon the earth. They are allowed, even in the United States, to contaminate its pure atmosphere, by breathing and scattering among us their unchaste and contagious principles. It is said there is a shade of difference in point of discipline, between Czerski

and Ronge. The ultra orthodox party even in this country, seem to side with Czerski; while they are not, or seem not to be so partial to Ronge. How comes this? I would ask either party. Let us see how far, and in what they differ: but before I enter into this subject, I must state that we cannot expect concord and unanimity in men. On moral ground, the thing is impossible: It has been truly said by a pagan writer, *Quot homines tot sententiæ*, there are as many minds as men. To require harmony of opinion among different intellects, would make wild work in our moral code. Opinions, at least on the sciences and arrangements of things, such as forms of creeds and discipline, have nothing to do with first principles of right and wrong.

We are told by advocates of Czerski's teachings, that he maintains and requires the assent of his followers to the Augsburg Confession of Faith. If this be the case, I should doubt whether I understand that Confession. I think it will be found that it savors too much of popery to meet the views of biblical christians, as the term is now understood. I know of no odor or taint of popery about the Rongean creed. I believe that one of its first articles reads thus:—

“As a general summary of our faith, we adopt the following symbol. ‘I believe in God the Father, who by his almighty power created the world, and ruleth with wisdom, equity and love: I believe in Jesus Christ our Lord and Savior: I believe in the Holy Ghost, the holy universal christian church, in the forgiveness of sins, and in life everlasting.’”



This creed is so simple and comprehensive, that it affords abundant room for all who believe in the Bible, and are not vain *janglers*, to take shelter under its saving and all-protecting wings. There are, I fear, some who may misunderstand this simple, christian, catholic faith, which, it is said, Ronge's followers maintain, and are apprehensive that it may cover and conceal dangerous principles. But these fears may be unfounded. Besides this, Protestant christians ought to reflect, that the followers of Ronge are just opening their eyes, which for years have been darkened by the clouds of popery; and under these circumstances, great allowance should be made for them. I think we ought to hesitate and withhold, for a time, at least, our opinion upon the truth or falsehood of various idle rumors that are afloat, in relation to the character of Ronge. He may be novel in his views; but novelty alone does not constitute infamy or error. It ought to be recollected, and never lost sight of, that Ronge is battling with a popish band of liars and calumniators. I know of my own knowledge, that every popish bishop or priest, who is true to his *infallible church*, is regularly trained to a daringness of disbelief and a wantonness of falsehood, not to be found in any other body of professing christians in the world. Nor do I hesitate to predict, that God in his providence, in permitting those men to falsify all history, and all facts, made known by Ronge and others, to the prejudice of the *infallible church*, intends to teach that church a great lesson, of which it has not, as yet, an adequate idea.

So much has been said of Ronge, that it is time the reader should have some knowledge of who or what he is, or what induced him to protest against popery. "John Ronge was born in 1813. Ronge's father possessed, we are told, a small landed estate,"—I quote now from one of our foreign Reviews,—“he was poor, with a large family, and had to hire his son John out, to tend sheep. He received some education at the hands of the *infallible church*, to which his father belonged; he employed himself, while tending sheep, in reading his Bible. He was sent to the grammar school at Neisse in the year 1827, and afterwards, in the year 1837, he was sent to the high school, or college, at Breslau. His demeanor in both places was blameless. As a scholar, no less than as a student, he led a quiet and simple life, little noticed by his companions, but occupied with the study of history, and at a later period with theology. These pursuits increased his preference for a sacred calling. In political matters, he took the celebrated historian Rotteck for his guide, who awakened in Ronge a strong love for that free thinking by which his own writings are characterized. Entire tranquillity of mind did not fall to his lot. From time to time, doubts arose within him, whether he should be able to fulfil the demands which the predominant party made upon every spiritual teacher; but he suppressed these doubts, and ascribed them to suggestions made to him by well-meaning, and as he thought, unwise friends. The earnest desire of his parents was, to see him enter upon his clerical duties, and they kept him on the road that led to the

church. In 1839, he entered the ecclesiastical academy at Breslau, and was led there to renounce the church of Rome. He fondly expected that in the Roman Catholic college at Breslau, he would find worthy and competent teachers, who would use every effort to expand and develop the nascent powers of his mind; but he found, instead of them, men who made it their aim to destroy every germ of free thought, and to set forth obedience to Rome and its priests as their first great duty. His mind revolted against this, which he saw every day practised in college. He saw that the *precepts of the church* were substituted for the precepts of the Bible; still he persevered. The office of a Roman Catholic priest has many attractions,—it raises him to a high position between God and man, and is the channel through which the former transmits his highest favors to the latter. To this position Ronge looked as a full reward for his endurance. He also looked wistfully for the day-break of liberty and freedom, which he expected to see, when he was able to enter upon the duties of his profession.

“Towards the year 1840, he left the academy and accepted of the office of curate at Grottkau. He was soon undeceived. The tactics of the Jesuits had engendered a brood of zealots who scented apostasy in every free word of a Roman priest. They lay and watched around the pulpit, whence they expected to hear such words as were likely to fall. Ronge was not aware of this. In the simplicity of his mind he formed to himself an idea of a church after a primitive model, and before he was aware of

it, he found himself alienated from the pulpit, by Jesuit spies. He now had much leisure upon his hands, and employed his time in composing what he termed Catholic songs, which expressed his grief against the tyranny of Rome.

“In the year 1841, the bishoprick of Breslau chanced to be vacant, and remained so for nearly twelve months, when a Dr. Knauer was unanimously elected to the vacant see. This gave general satisfaction to all men of piety and liberal principles. But the *infallible church* refused, or neglected, to sanction the choice of the new bishop. Ronge got impatient and indignant, and gave expression of his dissatisfaction in a brief essay entitled ‘Rome and the Cathedral Church of Breslau.’ This he sent to one of the public presses, and having no other signature than the simple one of *a Curate*.”

Here was treason.. Here was infidelity, atheism, deism, and immorality. Ronge was immediately suspected of infidelity to Rome and disobedience to her royal will. A complaint was lodged against him, and he was put on his word and honor as a priest, whether he had sent to the press any such publication as that which was signed *a Curate*. His answer was, that his conscience did not allow him to answer the question in the way proposed; and the consequence was, that without a hearing, without witnesses, and contrary to the canon law of the church itself, he was deposed, deprived of his office, and ordered to go back to the Roman Catholic college at Breslau, to be punished or pardoned as the *holy church* should decree. But the church was in no hurry to

act either this way, or that way. She preferred having recourse to her usual weapons—lies, falsehoods and defamation. The chastity of his sister was impeached so grossly, that she prayed her brother to return back to the bosom of the church, and save her from sinking under the weight of the unjust accusations which the priests of Rome were heaping upon her. Their next attack upon Ronge, was to warn females against going to confession to him, that he was insane, a heretic, and an immoral man. As all this did not answer their purpose, they accused him of being a fop, that his hair was too long, his coat too short, and his countenance was not sufficiently serious.

The next step the *infallible church* took against Ronge, was to forbid the people, on the pain of damnation, to hold any communication with him; and not to enter any church in which he may be found. Here I cannot help indulging the thought—and it is literally true—that I may say of myself, *mutato nomine, fabula de ipso narratur*. A similar course of treatment has been adopted by the popish church, against myself, in the city of Philadelphia, when I was pastor of St. Mary's church in that city. Next we find John Ronge at Grottkau, engaged in the education of children, for whom, as his biographer informs us, he has shown an enthusiastic affection. I almost regret that it was never my lot to be similarly engaged. Now a new era seemed to be opened in the life of Ronge; he saw in full perspective,—not in any apocalyptic view,—the real *bestiality* of Rome, and commenced dissecting the beast with the



skill, coolness and firmness of nerve, which would do honor to the most experienced operator. I will admit that Czerski, too, has shown much skill, intrepidity and coolness of nerve in dissecting the Romish beast; and it is to be lamented that these two distinguished reformers should be thought by some to be opposed to each other in their views upon minor points. Their difference of opinion, if properly analyzed and examined, does not amount to much. The followers of Czerski, if I understand them correctly, are wavering, and trying to balance themselves between popery and orthodoxy. They seem to have one eye upon Rome, and the other upon Protestantism. They may be called, in the expressive, though very inelegant, language of some of our politicians, *dough-faces*. There is one circumstance in particular which does not increase my respect for Czerski or his supporters; it is this: He subscribed to the Leipsic creed, to which Ronge had subscribed at the same time. He attended the first Mass which Ronge celebrated in the German language, and in every other respect united with him; and why not united with him now? Why not unite with him in Berlin? Why did he on one day subscribe to the Rongean creed, and in a few days afterwards refuse to do so? Let us hear his own explanation of the affair. He says, in substance, that though he signed the Rongean creed, he only did so as a *party present*, but not as a party to the deed. This reasoning looks *pretty considerable* like Jesuitism, and does the Rev. Mr. Czerski very little credit for candor and fairness.

Probably one of the reasons why we have in this country some of our best-meaning clergymen among the advocates of Czerski, and rather unfriendly to Ronge, is the fact that the former visited the *World's Evangelical Alliance*, recently held in London. That Alliance *condescended* to appoint a committee to examine Czerski, and report whether he was sound in his faith. The report was favorable, and if I am correctly informed, the convention tendered him a seat amongst them, if he made an application for it. The Alliance seem to forget that Czerski participated personally in the Rongean service, first held at Breslau, and fully assented to all the articles established at the general meetings of all the Rongean associations. My own impression is, that the simple-minded Czerski was mistaken in the character of the Evangelical Alliance, and that he expected from them the same liberality and tolerance which Ronge and his followers extended to him. The examining committee of the Evangelical Alliance were under the impression that Czerski repudiated the doctrines of Ronge. Here they were mistaken, or Czerski must have been a weak man, for it was not long before that he pledged himself to support Ronge and bury the hatchet in total forgetfulness of all differences between them. Whether the interest of the Evangelical Alliance or that of Czerski be more advanced, by this shaking of hands between them, I will not pretend to say; nor is it a matter of any importance. This convention had never my approbation. I never expected that any good would result from it, and in that, it seems, I have not been mistaken. The ven-

erable Dr. Chalmers, of Scotland, seems to know of no good result, and expects nothing good or beneficial to society from the Evangelical Alliance or *World's* Convention recently held in London. He plainly tells the members thereof that their speeches, resolutions, &c., &c., must all eventuate in nothing, and plainly intimates to the public that they had better keep their money in their pockets, than squander it among the delegates of the convention. Dr. Chalmers is well known to the public; he is now in the decline of life, and the venerable gentleman has recently announced to his own congregation, that in the nature of things he should soon be removed from the scene of his labors, and that his voice would be heard amongst them no more. He was listened to, of course, with tearful eyes and sorrowful hearts; but before he concluded his address to his people, he left his verdict of disapproval of the proceedings of the *christian alliance* on record for the instruction of present and future generations. It will end,—as the very venerable Dr. Chalmers expressed it,—in *nothing*.

While the London convention were warmly and eloquently debating irrelevant questions, such as approving of the orthodoxy of Czerski, and impliedly anathematizing Ronge, they seemed to forget altogether the fact, that those who are now the most zealous followers of the latter, are supporting an institution founded upon principles of true christian love. I allude here to the Gustavus Adolphus Institution, the foundation of which was laid only about three years ago. The object and design of this

institution is *truly evangelical*, and comprises within itself a population of above 18,000,000 souls. The principles which govern this society and the doctrines which it teaches, are precisely those which Ronge advocates, and I should be glad to know upon what authority the disagreeing and discordant members of the Evangelical Alliance held in London, consisting at most of but a few hundred, presumed, directly or impliedly, to disapprove of it or its doctrines. The object of this society is "to unite all Protestant christians, without regard to creed, in one common bond of fraternal love, for the purpose of collecting funds and rendering aid to needy churches and schools within the borders of Protestant churches." It has been defined—"The unity of the Protestant church, and the brotherly love of its members." They may differ on individual points, but the aim of the members of the society is, to cure that deplorable illusion which teaches some people to think that they cannot labor together in the vineyard of the Lord unless they hold the same opinions. It is time that brethren of the same faith should cease to wage war upon each other, for opinion's sake; and unenviable, truly, should my own feelings be, and destitute altogether of christian sentiments should be my heart, did I give my approbation to any society called *evangelical*, or by any other name which would sow dissension between such men as John Ronge or John Czerski, even if they professed different creeds; and I would ask every member of this Evangelical Alliance, what man among them, or what man in this land of freedom, who feels himself above the petty

and miserable cavilling of creed-makers and creed-christians, does not blush when he contrasts the broad and noble principles of the Adolphus association with the contracted littleness of thought and sentiment which characterizes the London evangelical association. The London association publish to the world a string of qualifications necessary for admission; and we find sub-added to them another string of creeds,—at least implied creeds,—without a clear and distinct profession in each of which, no person can be admitted to a seat in the convention.

The Adolphus association repudiates entirely the narrow and contracted views proclaimed by the evangelical association of London, thus showing to the world that the Protestant religion is now what it was when first proclaimed by Luther; and that the followers of John Ronge, as well as himself, are worthy of the great leader of the association.

The Evangelical Alliance, in London, reminds me of a *great association* or meeting which we have recently had in the Southern States, in this country. It was announced in large capitals, that a convention of all interested in the welfare of the South, would be held in ——— on ——— day. The object of the convention was to devise means for shipping their own produce and importing their own goods. The convention met, crowds of delegates assembled, a chairman was chosen, a number of secretaries were appointed, a treasurer, too, was chosen,—for nothing can be done in these affairs without money,—some splendid speeches were made, and the most patriotic resolutions were unanimously adopted, and published



in the most widely circulated journals in the country, and there the whole affair ended. The schemes of *men and mice* end in nothing.

It will be well if the proceedings of the Alliance come to no worse termination; but if my fears are not entirely without foundation, we shall see before long that there will be very little evangelical principle left in the London *evangelical christian* alliance, or any of its branches in this country. They profess to take the Savior as their guide, and his life as their example; but how do they reduce this to practice? Our blessed Lord had been thirty years upon earth; and during that time, it was his divine will and pleasure never to interfere with the government or municipal laws of any country or portions of country through which he passed. Often have the worldly wise and infidel politicians—for they had politicians in those days as well as now—endeavored to entrap him; but his uniform answer was, “My kingdom is not of this world.” “Render unto Cæsar the things that are Cæsar’s, and unto God the things that are God’s.”

It is now but a few weeks since the adjournment of the Evangelical Alliance, and scarcely had they set foot upon our shores, when they tried to rend asunder that constitutional bond which keeps this government together, and which every member of the Alliance, if a citizen of the United States, is bound on oath to support and maintain. If the christian Alliance were engaged in one united effort to alter the constitution of the United States, if they had established branches of their Alliance in every

State, or even district or village in the Union, for such a purpose, they would have a perfect right to do so, and under the constitution itself no law could forbid it; but when I see them trying,—in place of altering the constitution,—to violate that sacred instrument and trample it under foot, in utter disregard of their solemn oath, as I understand it, I cannot support them. The following is the oath which I have taken to support the constitution of the United States:—

“I, W. H., do swear that I will support the constitution of the United States. That I do absolutely and entirely renounce and abjure all allegiance and fidelity to every foreign prince, potentate, state or sovereignty whatever,” &c., &c.

The fears which many of our super-orthodox clergymen now entertain of the Rongean principles, are not at all strange. German theology has been always an object of fear to many well-meaning people. To join *faith* and *sense* upon any pretence, is heretic, damnable error. German poetry, too, has long been held up as a sort of scare-crow to some of our reading community, but the good taste and morals of our people have survived both; and the excellent and well-meaning *ladies* of both sexes, who are now so alarmed about Rongeism, and fascinated with Czerskism, need feel no apprehension of evil; they will find by and by that they are both sterling Protestants and sincere christians, in the most legitimate and evangelical sense of the word.

I am not the panegyrist of the Rev. Mr. Ronge; but I must say, and I am warranted in doing so, by

my reverend and distinguished friend in New York, Dr. Giustiniani, that he is a most amiable man, humble, modest and unassuming in his demeanor; his manners are pleasing, simple and plain; he is of a medium stature; he has a frank and open countenance, shaded, as Dr. Giustiniani tells me, by a tinge of the melancholy; but his eye is bright, clear and penetrating. He is said to be timid in his manners; as a preacher, extremely simple, but clear and logical. He convinces, but seldom warms his auditors. A fanatic is seldom pleased with him as a preacher; he would be thought by him to be rather jejune and tiresome. Dinners and parties he seems to have no taste for, but he loves the family circle, and children almost to weakness. Such is the man John Ronge, who seems destined to follow the footsteps of Luther in stirring up the nations of the earth against the church of Rome and her immoralities.

Will the reader permit me to lay before him the following letter as a specimen of Ronge's style of writing? It was written to the Roman Catholic bishop, Arnoldi, of Treves. I shall hereafter show the occasion upon which this letter was written:—

*“Laurahutte, October 1.*

“What for a long time has sounded in our ears, as a tale or fable, viz. that Bishop Arnoldi, of Treves, has displayed a piece of clothing termed the ‘coat of Christ,’ in order that it might be religiously beheld and honored, you, christians of the nineteenth century—you, German men—you, teachers and ministers of the German people—you know that it is

not a tale, nor a fable, but a fact. For already it appears, from the latest intelligence, that above five hundred thousand people have gone as pilgrims to see that relic, and that daily other thousands pour along in the same direction, especially as the said garment has healed the sick and worked miracles. Animal magnetism would play a very inferior game at Treves. Nevertheless, information hurries through the land, and even clerical men that they have in France declared that *they* have the true coat of Christ, and that that coat at Treves is not genuine. Truly we may here apply the words, 'He who loses his senses on certain points, has none to lose.' Five hundred thousand men, 500,000 intelligent Germans, hasten to Treves to see and honor the coat! Most of these Germans are of the humble classes, in great poverty, oppressed, ignorant, dull of understanding, superstitious, and in part degenerate; and now they bid adieu to the tillage of their fields, withdraw themselves from their handicrafts, from household cares, the education of their children, in order to travel to Treves, to an idolatrous festival, to an unworthy spectacle, got up under the hands of the Roman hierarchy. Yes, it is an idolatrous festival, for many thousands, men of easy faith, have been misled to pay to a piece of clothing, the work of men's hands, the honor and respect which are due to God alone. And what disastrous consequences do these pilgrimages bring? Thousands of the pilgrims rob themselves of money for the journey, and for the offerings which they make to the holy coat, or rather to the priests; they scramble their little together as they

can, or they borrow from their neighbors, to go hungry or thirsty on a pilgrimage which may impair, if not destroy, their health. If these outward evils are great, very great, the moral evils are yet greater. Will not many, reduced to want by the cost of their pilgrimage, seek to repair their losses by unjust means? Many women, many maidens, lose the purity of their hearts, their modesty, their good name, and so destroy the peace, the happiness and welfare of their families? Finally, a door will, by this most unchristian scene, be set wide open for superstition, for fanaticism, and what is therewith connected, for vice. These evils issue from the holy coat being thus displayed and religiously blessed, whether it be genuine or not. And the man who has done all this, who has cheated the poor hungry people of their money and their bread, has exposed the German people to the scorn of other nations,—this man is a bishop, a German bishop, is Bishop Arnoldi of Treves. Bishop Arnoldi of Treves, I turn therefore to you, and in virtue of my office and calling as a priest, as teacher of the German people, and in the name of christianity, in the name of the German nation, in the name of the instructors of the people, I demand that you cause the unchristian spectacle of the holy coat to cease, and withdraw from the public gaze the aforesaid piece of clothing, so as not to make the offence greater than it is to religious minds. For you know—as *bishop* you must know—that the Founder of the christian religion left to his disciples not his coat, but his spirit. You know—as bishop you must know—that Christ



has taught, 'God is spirit, and he who worships him must worship him in spirit and in truth.' And thus he can be worshipped every where, not merely in Jerusalem, nor on mount Gerizim, nor at Treves before the holy coat. Do you not know—as bishop you must know—that the gospel expressly forbids the honoring of any visible image, any relic,—that the christians of the apostolical times, and the first three centuries, did not endure either an image or a relic, when they might have had so many in their own churches,—that the honoring of images or relics is a heathenish custom, and that the fathers of the first three centuries deride the heathen on that account. Finally, know you not—as bishop you must know—that not before the thirteenth or fourteenth centuries could the strong sense of the German mind be degraded so as to give honor to relics, when under the influence of the crusaders the lofty idea which christianity gives of God had been lowered and darkened by all kind of fables and tales of the marvellous brought from the East? Mark, Bishop Arnoldi of Treves, this you know, and perhaps better than I can tell you,—I say you know the consequences which the idolatrous worship of relics has had upon us, I mean in the enslavement of German minds and bodies; and yet you display your relics for public worship! But if you do not know all this, if you only sought the public good in the display at Treves, yet have you brought on yourself a two-fold guilt for which you cannot find an expiation. In the first place, it is unpardonable in you, if you knew the holy coat contained healing powers,

that you did not exhibit it until 1844. In the second place, it is unpardonable in you that, for the sight, you have taken money of hundreds and thousands of pilgrims. Or is it not unpardonable in you, that you, a bishop, should have taken money from our hungry poor, especially when you have seen lately poverty drive hundreds to public tumult and death of despair? Do not, moreover, deceive yourself in the thought of the thousands that have hurried to your shore; for millions like myself have been filled with disgust and indignation. This indignation is not found merely in this or that party, but it is even in the Catholic priesthood in Germany; therefore judgment will come upon you ere you expect it. Already the historian takes his pen and hands over your name, Arnoldi, to the contempt of this generation and of generations yet to come, as the Tetzels of the nineteenth century.

“But you, my German fellow-citizens, whether you dwell near or far from Treves, apply all your faculties, in order that such a disgrace may no longer be done to the German name. Let every one use his utmost power to oppose the Roman hierarchy; for not merely in Treves will this modern shrove-tax be exacted, but you know it, that in the East and in the West, in the North and in the South, where the church requires dues, it will be imposed upon you. All of you, whether Catholics or not, go to work at once; your honor, your freedom, and your happiness is concerned in it. Give words to your thoughts, and make your thoughts into deeds; if you keep silence any longer, you sin against religion

and against your mother-country. Let the world see that you inherit the spirit, but not the coat of Christ.

JOHN RONGE,

*Catholic Priest."*

Does the reader see any thing that looks like popery or infidelity in the above letter? Has Ronge—as it is now said by some of our ultra orthodox denominations—even damaged the cause of religion, by any *indiscretion* or vagueness of language in the above letter? Wo be to the man who would say so without waiting, at least, for a more full and distinct avowal of Ronge's belief than we have as yet seen, either from the above letter or otherwise. Would it not be more creditable to our Protestant clergymen of all denominations, to suspend their opinions on the causes of the difference which is now said to exist between the Rongean and Czerskian creed, until we see it more clearly and definitely explained and understood? Both have come out boldly and nobly in defence of christianity. So far, they seem upon all hands to be agreed; and would it not be more charitable, and even more *rational*—if hyper-orthodox christians will admit the use of such an expression—to suppose that the amiable Czerski, and the bold and fearless Ronge differed only as Paul and Barnabas did, and were both, like those great champions of truth, sincere in the cause of Christ? Take heed, some of my Protestant brethren, lest it may be said of you, individually, in the language of Paul, "O full of subtlety, and all mischief, thou child of the devil, thou enemy of all

righteousness, wilt thou not cease to pervert the right ways of the Lord?" Let us not judge either of Ronge or Czerski, until their position is more distinctly defined. To me, it seems the very extreme of uncharitableness, to accuse the writer of the above letter of infidelity, or any leaning thereto, from any thing that he has said or written, at least, as far as it has come to my knowledge. But if we had more charity, and some more patience, we might ascertain, in due time, whether Ronge or Czerski was the more orthodox. The question, now, does not seem to be, whether they are Protestants—as the word Protestant is now understood and ought to be understood—the question, I repeat, is not whether these gentlemen are Protestants, or sincerely opposed to the Romish church; the difficulty is narrowed down to mere sectarianism; but even under these circumstances, a verdict of guilt should not be pronounced upon either, until a true bill is found, the case fairly argued, witnesses examined and cross-examined, in the presence of an impartial jury. In any event, at some future time, probably the orthodox divines in the United States will be able to pronounce judgment on the respective creeds of Ronge and Czerski, and the Protestant public may take it for what it is worth. I will only add, that the anti-popish movement in Germany seems now in favor of Ronge. The wealth, influence, and numbers of the people are with him, and I wait with great anxiety for a fair and honest development of his views on the subject of evangelical religion. Should I find, upon due examination, that the views of Ronge

are erroneous, or in any way tending to infidelity, I shall be the first to abandon them. One congregation alone, among the followers of Ronge, numbers eight thousand souls. And it seems that up to 1846, the whole number of anti-popish societies amounted to three hundred and odd. And some go so far as to say, that adding the societies in Prussia to those in Germany, the whole number who have dissented from the church of Rome, make an aggregate of four hundred and seventy associations—one of the most extensive movements that has ever been made in Germany since the days of Luther.

But as yet I have not assigned any cause, at least, any immediate cause, why John Ronge wrote the above letter to Bishop Arnoldi. Let us return to it. I quote from the London and Foreign Review for Dec. 1845: "It seems that in August of that year, or thereabouts, the entire country which lies on the south-western border of Germany, towards France, was seen in active and lively movement; every high-road covered, from the break of day, with joyous-looking multitudes of various ranks, but mostly of the lower classes, attired each in his best. The hum of many voices strikes the ear; numerous and gaudy colors flaunt on the eye; bright faces full of a holy expectation; priests, in their clerical vestments, with flowers, garlands, and bands of music, stream along the procession, down the hills, and through the vale which forms a bed for the lovely Moselle, combining to produce an impression of the beautiful, which can be realized no where but in the



Catholic countries of the continent, and on an occasion like that to which we are referring.

“The gathering crowds pass on, displaying every minute more and more hilarity, as if approaching some eagerly desired goal; now groups break into view, now here, now there; at one time emerging from this road, at another time from that defile; now forming under the leadership, each group, of its own clergy, wend their way in the greatest order as well as the greatest excitement, to the gates of the old and venerable city of Treves (in German *Trier*,) honored by affording residence even for Roman emperors, and still more, by relics and traditions, which stretch back to primeval ages, a city, the oldest bishoprick in Germany. As the crowds enter, the bells of the various churches salute them with a jubilee, and the entire population rises to give the visitors a cordial greeting. Thus received, the assembled multitudes proceed to the cathedral, through which they are slowly marshalled, and then conducted to one of the neighboring churches, where they take refreshment and rest, are admitted to the confession of their sins, and assured of a full and unqualified forgiveness before they return to their homes, or pay a visit to their relations and friends.

“The cause which has called these thousands forth from all parts of the bishoprick of Treves, is soon spread abroad, and crowds from every portion and district of Germany and neighboring France, are seen to flock towards the same spot. The scene lasts for several weeks—one continuous train of pil-

grims, one constant waste of time, energy, and resources. What is the object which has called forth this enthusiasm? Is it some noble aim of benevolence? The presence of so many ministers of religion, the observance of so many religious ceremonies, would seem to indicate a pious or benign intention. The sad truth is, it is only to look at an old coat. And yet we are in the nineteenth century of the Christian era, and Treves is in the very centre of European civilization. But that which gave immediate occasion to this vast popular movement, was a circular letter addressed by Bishop Arnoldi, of Treves, to the clergy of his diocese, directing them to invite the flocks of their respective parishes to repair to the cathedral of Treves, 'in order to behold and honor the priceless jewel therein preserved, viz. the coat without seam, of our Lord Jesus Christ!' (John, 19th chap. 23d ver.) and as if to remind men of a second *reformation*, the bishop makes mention of a bull of Leo X, by which, in 1844, a pilgrimage accompanied by suitable presents to the high church of Treves, was to be rewarded in the case of each individual, by the entire remission of sins. The rather does the bishop now call together the faithful around this relic, because a period of thirty-four years has elapsed since they were permitted to feast their eyes with a sight of the holy object, and the priests had an opportunity of regaling themselves on the very abundant proceeds of the exhibition. Accordingly, the holy coat is shown on the appointed day, after the glad announcement of its arrival had been made on the previous noon and

evening by all the church-bells of the city. At eight o'clock in the morning, Bishop Arnoldi is beheld performing Mass at the high altar. Canon Dr. Braun announces from the pulpit a discourse on the genuineness and wonderful virtues of the sacred vestment. Then comes the happy and long-expected moment. The robe is elevated and suspended over the high altar, intervening objects having been removed; and at one o'clock, the processions begin to pass through the cathedral, every eye directed westward, and every heart beating with pleasing solicitude. Order is preserved partly by the clergy, and partly by the police. We scarcely need add, that due care is taken to prevent the worshippers from omitting to leave their free-will offering behind.

“During the day of the appointed pilgrimage, special ceremonies were performed. There hangs the sacred robe to be saluted for the last time, till after a long interval, one of the highest dignitaries of the church, a bishop apostolic of Laurent, followed by a very numerous band of clergy, advances to pay his devoirs to the old coat. The procession which this apostolic priest headed was very imposing; it was made up of priests, and groups of very interesting looking young German girls, all dressed in white, and crowned with wreaths of flowers, and bearing in their hands flags, while the church-bells were ringing merrily. This apostolical vicar Laurent, who seemed to preside for the moment over the ceremonies, advanced to meet Bishop Arnoldi, according to the most approved Romish courtesy; he extends his hands over him, sprinkles holy water

upon him, offers him incense, and thus prepared, he conducts his reverend brother of Treves into the *august* presence of the old coat. Prayers now burst forth from the assembled multitude to the coat; nothing is heard from the lips of professed christians but, *Holy coat, help us: holy coat, save us; Christ, envelope us in the holy coat*. Some who were afflicted with various diseases, and desired to be immediately relieved, burst forth into such expressions as the following: *Blessed robe* of our Lord, relieve us of these afflictions."

There is not to be found a parallel case of superstition with this of the adoration of the *holy coat*; and had it not been for it, Germany would probably sleep on for some time to come, before any movement was made—at least, of any importance—to emancipate the people from the diabolical superstitions of Rome; and it is to be hoped that this recent movement will crown with everlasting glory the Lutheran reformation. How inscrutable are the ways of the Lord! An *old coat*! nasty, and filthy, as it must be, is the ostensible cause of the secession from Rome, not only of Czerski and Ronge, but of millions besides. Ronge is emphatically, if I may use such language, the incarnate son of the present German reformation.

"The hour has produced the man, and the man will accelerate the tendencies of the hour." He who would put a straw in the way of a perfect union and concert of action against the tendencies of Rome, between such men as Czerski and Ronge, should have nerves much stronger than I possess, or

he would tremble lest the judgments of God fall upon him. And let Protestants beware, lest the church of Rome may teach them a lesson which they may feel hereafter. Let them also beware, lest Rongeism should evolve from popery itself principles, which may finally be subversive of those creeds and forms which many who profess religion would throw around us, and chain us to a belief in salvation by opinion alone.

A very unfortunate instance of the exclusiveness of opinions and creeds occurred sometime about the year 1820, in the city of Philadelphia. A clergyman of high respectability proposed to the Presbyterian clergymen as a body, to come forward and elect, for the next President of the United States, a professed believer in the christian religion. He showed satisfactorily that this was possible; that the number of true believers in the United States had numerical force enough to accomplish this object; and that nothing more than unanimity amongst themselves was necessary. To many, the project seemed feasible, nor was there one to be found, apparently among christians, who would oppose it; but still, opposition was made, and that from a quarter whence it was least expected. Many of the best men in the country saw, or thought they perceived, something like a combination among one sect of professed christians to lord it over all other denominations, and to constitute themselves into so many little popes in the United States. One pope, say they, is already quite enough, and more than a match for us; but what shall we come to, if we have thou-



sands of them? It is better to discourage this project at once—and discouraged it was—though the agents, in doing so, were not visible in the transaction. The object, no doubt, was a laudable one, and every good member of society wished it God speed; but it was impracticable, and at variance with the spirit of our constitution, and therefore, however good it may be in the abstract, it met not the approbation of prudent men. This may be a lesson of instruction to those gentlemen who were encouraging the above movement, and who are now finding fault with—and, *pro tanto*—fomenting dissensions among the respective followers of Czarski and Ronge, whose united purpose seems to be, to emancipate mankind from the tyranny of the church of Rome. And let them beware lest the friends of science, liberty, religion, and creeds, under other forms and names than that of orthodoxy, so called, may unite together to suppress and put down all such movements on the part of any particular denomination.

The difference of opinion between Ronge and Czarski, if we understand it, amounts to nothing of any importance. It reminds me of an anecdote told of one of the queens of France. Her majesty, it seems, expressed a wish to have a dress made out of some silk differing in color from any that had ever been used before. On this being intimated to the public, all the manufacturers and dyers of silk throughout France, put their wise heads together to find the necessary material and color, out of which this dress should be made. Thousands of patterns

were sent to the queen, and finally her majesty selected one, and called the color thereof a *flea-color*. Here was another difficulty. What was a *flea-color*? Anatomists called a meeting, a flea was dissected, limb by limb; some shades of difference were discovered between the several portions of the insect; but it was finally agreed, that the color of the silk was appropriately named.

Several have endeavored to detect the difference of opinion between the moral theology of Czerski and Ronge, instigated thereto by theologians, who seemed to have nothing else to do; but whether such controversies are more worthy of the attention of men of sense and science, in this business country, than the theological difference of opinion of the above-named gentlemen, is yet to be ascertained.

Should the papists be gainers by all this unmeaning controversy between good and sincere Protestant christians, I should not be in the least surprised. It is, of course, distinctly understood, that when I insinuate that orthodox christians are fomenting those dissensions between these *reformers* of the present day, that there are many exceptions, which it may be invidious to name. Let us never forget the fact that Protestant nations have been often foremost in sustaining the tyranny of the Romish church. Was it not England—ay, Protestant England—that replaced the pope of Rome on his throne, after Roman Catholic Napoleon and the Roman Catholic French people dragged him from it? Was it not England—Protestant England—that supported the pope, when Roman Catholic Italy itself was in open

rebellion against his government? And are we not now in this country—or ought we not—to be apprehensive that the day may come when we ourselves, or some other Protestant power, may find it expedient to confirm the pope in the possession of the authority which he is now abusing to the prejudice of civilization, and which Ronge and Czerski are, with a praiseworthy unanimity, endeavoring to break down? I beg leave to assure all Protestant denominations, that if any one of them in particular aspires to supremacy, either in church or state, in this free country, it will receive a merited rebuke from our citizens in general. It will be said that infidels and enemies to the Bible will always censure and repudiate the efforts of the good and virtuous to meliorate the moral condition of our fellow-beings, and that therefore they ought not to be noticed. This answer may satisfy you or me, we may know it to be correct, and strictly true; but will it be sufficient for those who are more deeply read in the schemes of popery? It will not satisfy the spirit of the age. It will not satisfy the demands of the constitution of our country. Nor does it meet the views of those who contend for the free and unlimited exercise of liberty. I can never too often repeat my wish that all friends of religion, freedom of conscience, and freedom of inquiry, should lay by all minor differences, and unite as a body to support the opinions and efforts which Ronge and Czerski are making to put a stop to those torrents of infidelity, which are thundering down from Rome, and threatening to inundate our country; while no principles, or no faith,

but those of the Bible, are taught by the illustrious young reformers and their followers.

But the truth is, I fear, that nothing will ever be done in New England. Our people are not a reforming people; nor do they seem inclined to give any encouragement to a reformer, whether anti-popish, or any thing else. The first question put to a reformer in New England is, Will it pay? If you succeed in your purpose, how much money will it cost you, and what per centage will you give me? The man who cannot assure the inquirer that success is beyond doubt, and that he will give him at least ten per cent. for his friendly coöperation, is told that he had better stop at once. If, (says this New England philanthropist,) the people should rise at once . . . . . but don't you see, they are not unanimous, and what use is there in attempting any such thing? Very sorry there is no probability of your succeeding. Cold water is now thrown upon the whole project. Ten per cent. is not secured by any bond or mortgage, and he who would take the word of a reformer, would be looked upon as CLEAN DAFT.

Were Luther to rise from his grave, and propose to the people of New England to reform the Romish church, I do not believe that *he* would find that aid and encouragement the subject demands, unless secured by bond or mortgage that the movement would produce ten per cent. interest on the money invested. In vain should Luther tell the people of New England that resistance to Rome was necessary, and that the very fact of the present desperate attempts which are now being made in Germany,

and even in some parts of the United States, were evidences of the corruptions of Rome. "It has been observed by Macchiavelli, that any attempt at revolution,—moral, I presume, as well as political,—is a sure sign of bad government; the people being more apt to suffer extreme injuries than to have recourse to the extreme remedies of a reformation." The reason of this is evident. When a people are brought to such a state that their condition cannot be worse off than it is, they are prepared for any thing, good or bad, to effect a change. The means often taken may not be good, and may be worse than the disease which they intended to cure, and hence it is that revolutionists or reformers have not been always successful. We often confound causes with effects. We often assume the symptoms of a disease for the disease itself. For instance: we see symptoms of moral disease in Rome, in the disturbance which its followers are causing throughout our land; and we are apt to imagine that these disturbances are the results of anti-popish principles, when in fact popery itself is to be blamed. This is almost the natural result of things. If a man suffers pain from any cause, he will apply almost to any person for relief, and should a mode of relieving him super-add further pain, still he is apt to charge it to the wrong source; and seldom or never does he act judiciously. It is not my province now to add a single word to the evidences which we have already, of the corruptions of popery—we take them for granted.

From the days of William the Conqueror, down to



the present hour, the church of Rome has been, in some shape or other, riding rough-shod over Protestantism. Christianity never sanctified or blessed the arms of the invader of human rights; but this has ever been the practice of Rome ever since the days of Hildebrand. William of Normandy, known better as William the Conqueror, appealed to Rome, to decide a question between him and Harold, as to their respective rights to the throne of England; and the pope decided in favor of William, and gave his full sanction to the invasion of England. Our school boys who read the history of England in our primary schools, know that Harold was excommunicated, and that William, surnamed the Conqueror, received a banner from the holy hands of the *infallible church* of Rome. Besides this blessed banner, he received from his royal and apostolic majesty, the pope, a blessed ring containing one of St. Peter's hairs—only one, for that, in those early days, was fully sufficient to sanctify William and his whole army. At a subsequent period, we find Pope Gregory interfering with now Protestant England. The English in the days of Augustine, were a christian nation, with the exception of a portion of them who were brought over to Rome. Now let us hear what Dr. Lingard—a Roman Catholic historian—says of that portion of the clergy who were brought over to the church of Rome. “In their estimation, that is, in the estimation of the Romish bishops, the Saxons were an accursed race, the children of robbers and murderers, possessing the fruit of their fathers' crimes. With them, the Saxon was no bet-

ter than a pagan. They refused to return the salutation, to join in prayer with him in the church, to sit with him at the same table, to abide with him under the same roof. The remnant of his meals, and the food over which he had made the sign of the cross, they threw to their dogs or swine; the cup out of which he drank, they scoured with sand. If he came among them as a stranger, and solicited an asylum, he was subjected to a course of penance forty days." Such is the Romish church, (or rather such was the Romish church) as described by Dr. Lingard, even when she had but a partial sway over Great Britain.

Who is there then, so insensible to historical truths? Who is there to be found among the lovers of religion, so callous to justice or orthodox belief, as to put a straw in the way of the success of all, who are contributing their mite in muzzling the beast of Rome?

It seems that efforts were made by the apologists of Rome to relieve her *infallibility* from those atrocious crimes which I have enumerated. It is amusing to hear how Dr. Lingard speaks upon the subject. He shifts the blame from the church of Rome and her English bishops, over to the poor Irish bishops, and thus Pat, who is the loudest brawler in favor of the *infallible church*, comes in for all the blame. O Pat, Pat, will you ever open your eyes? Will you ever see your *infallible church* as she ought to be seen? Will you ever open your ears, and hear to my words of truth and regard them? "Now," says Dr. Lingard, in his first vol. page 43, "the fact

is, that these prelates of supposed British origin, were bishops of Irish origin." . . . . . "And that not a single county from London to Edinburgh can point out the contrary to be the fact within their limits." Strange mode this of complimenting the Irish !

In the 2d vol. of Lingard's History of the Anglo-Saxon church, speaking of the Irish, he says ; (but remember, reader, that they were not then under the jurisdiction of Rome,) "The praise of their virtue and learning had been the favorite theme of all christian nations. In Ireland, the hospitality of the natives gained the affections of strangers, and attached them to their voluntary exile." The pope had no jurisdiction over the Irish until the end of the Anglo-Saxon period, and thus alone can I account for the many virtues which the Irish character exhibited. It was only since the slime of popery disfigured and contaminated the green fields of Ireland, that its inhabitants ceased to be models of every thing that was moral and useful in society. But some of the popish priests in this country have the insolence to say that they were always, even since the days of Augustine, subjects of the Romish church, and under her control. Let us see what Lingard says in page 27 of his History. When St. Augustine, as he is termed, had the presumption to interfere with the Gallic bishops, Pope Gregory checked him, as Lingard tells us in the following words : "Over the bishops of Gaul, we have given you no authority. From the ancient times of our predecessors, the bishop of Arles has received the

*pallium*, and we ought not to deprive him of his authority. If you discover any thing reprehensible in the conduct of the Gallic bishops, it will be your duty to advise the bishop of Arles respecting the best manner of performing it. But authority, whenever it is to be employed, must proceed from him, and we may not subvert the order established by our fathers; but with respect to the bishops of Britain, we commit them to your brotherhood."

It is evident from this, as Dr. Lingard admits, that Augustine had no jurisdiction over the Gallic church, and that this Italian monk, Augustine, was only trying, for the first time, to stretch his crozier over a people over whom he had no official authority. St. Augustine was merely making an experiment on the gullibility of the Gallic nation, and no doubt he had his instructions from the *infallible church* to do so; and it is more than probable, that this was the first time the *infallible church* made any thing like a successful effort in raising her own character upon the ruins of others. He represented all priests, who were not adherent to the Roman Catholic church, as a depraved set of men. This is the usual method adopted by the beast of Rome, to destroy and subjugate free inquiry and the free ministry of Jesus Christ.

Now what were the charges which this Italian monk, Augustine, brought against the ministers or bishops of the Gallic church? Dr. Lingard tells us, and briefly sums them up as follows: "The monk," says Lingard, "reduces his demands to three heads—that they should celebrate the feast of Easter, after

the same manner with other christians ; that they should *complete* the administration of baptism after the *Roman* manner ; and should join with him in preaching the gospel to the Saxons." The head and front of all the depravity and vileness of which the Gallic bishops and priests are accused by the Italian monk, Augustine, consists in this, that they differ from Rome as to the time of observing Easter ; they knew nothing of confirmation, and they declined preaching to those who came to trample upon their spiritual rights.

But there was another cause why the monk censured the ministry of the Gallic church ; it differed from the Romish church in the mode of giving the tonsure. The church of Rome maintained that the tonsure descended to them from the prince of the apostles, while the Gallican priests distinguished themselves by cutting it after the manner of Simon Magus. What does Dr. Lingard say of the Italian monk, Augustine, and his mode of cutting that unmeaning badge of monkery, yclept tonsure ? " During the first three or four hundred years of the Christian era, the clergy were not distinguished from the laity by any peculiar method of clipping the hair. The tonsure originated in consequence of distinguished monks being drawn from their cells, and elevated to episcopal power." The reader may be desirous to know what this tonsure is. It consists in this : when a young man presents himself for holy orders, and the bishop approves of his application, he cuts from the crown of the head of the applicant a bunch of hair, leaving the spot where it



grew, naked as it was at the hour of his birth. This *august* act, which a holy bishop alone is allowed to perform, is called tonsure.

Let us hear what Lingard says of the bishops of Rome, during the days of the monk, Augustine. "The mitre became the reward of intrigue and influence, the new bishops were frequently selected from the clerical favorites of some powerful earl, and the nomination of the monarch was made to fall upon the least worthy and most ambitious of the applicants." Apropos. What would the present Romish bishops in the United States think of the mode which their *holy* mother, the church, used in her primitive days in administering baptism? According to Lingard—and it would be worse than blasphemy to question his authority, because he is a papist—the mode was this: "The regular mode of administering baptism was by *immersion*; the time, the three eves of Easter and Pentecost. If an adult, the proselyte descended into the fount, the priest depressed his head three times, saying, 'I baptize thee in the name of the Father and of the Son, and of the Holy Ghost,' 'and he arose from the water purified from sin.' He was now anointed on the crown with chrism, in form of a cross, and a white linen cap, called a chrismal, was fastened over his head. If the bishop was present, he was confirmed; if not, he proceeded immediately to the church to receive the eucharist. The rites of the day were concluded by his partaking of milk and honey, as a token that he had entered the true land of promise. He was expected to attend church, and communi-

cate daily for a week, when the chrismal was removed. Infants were given to the priests naked, and the whole body was immersed three times. The anointing with chrism, &c. followed, and also communion, which was administered under the sole form of wine, the priest dipping his finger in the cup, and introducing it to the infant's mouth."

Papists say that their church never changes; it is impossible, she is infallible, say they; but how they rail against our honored brethren of the Baptist denomination, whose ministers papists call *Dippers*, in consequence of their holding to the doctrine of immersion in baptism. Wonderful sticklers for Romish infallibility, are these popish priests and bishops. One day they laugh at baptism by immersion. Their church forbids it: to-morrow, they tell us that immersion is indispensable. Sapient and truly consistent is that same *infallible church* of Rome! This is not the only instance of her consistency. Wo be to the priest who now-a-days would presume to administer the Lord's Supper under both kinds. It was the universal custom since the days of the apostles, says the *infallible church*, to administer the sacrament of the Lord's Supper under one kind, and the wine was never given to the laity. The church must look upon the laity as worse than stupid, in trying to palm upon them such a glaring falsehood as this. Dr. Lingard distinctly declares that "until the time of the reformation, our ancestors gave the Lord's Supper in both kinds; first to the clergy, then to the people. The priest administering the bread, and the deacon the cup."

Here, we see the best Roman Catholic historian at issue with the *infallible church*, on the subject of sacramental communion. Papists say that Lingard is good authority, and therefore, according to themselves, the Romish church is bad authority. Dr. Lingard, speaking of the ancient Catholic church, says, "That it cast but a feeble ray of light on the close of the eighth century, and that same was extinguished, and succeeded by a night of profound ignorance. Of the younger ministers, some adopted the married state, others plunged into the pleasures and vices of the age, and by their licentiousness shocked the piety of their more fervent brethren."

During the preceding few pages I have introduced a good deal of irrevelant matter; it is at least so, to the professed object of this volume. I set out with the apparent design of continuing the subject of high and low Mass; but I had an ulterior object, which I could not carry into effect in this second volume. I desired a continuance of the Mass, with the sole view of inducing the Irish people, in particular, to reject that cold and senseless ceremony, and form themselves, after the example of the Germans of New York, into an independent and christian association. I did not ask them—nor did I intend to do so—to unite themselves with any Protestant denomination, *eo nomine*. I knew very well that the word Protestant was peculiarly unpalatable to the Irish, as many of them attribute most of their national misfortunes to Protestant England. It was not necessary, in the strict sense of the word, to ask Irish christians to protest against any religious creed

or form, and therefore I demand from them only to *secede* from the Roman Catholic church, and come back to the *catholic* and *apostolic* church of their ancestors. Secession from the church of Rome to the ancient and christian church of their fathers, implies all I ask of them; they will then become a free people. They do not want freedom of body in this land of liberty; that, they and I can enjoy to our hearts' content; but what is that to the Irish Roman Catholics, whose souls are enslaved and imprisoned in the labyrinths of popish darkness? Do you not feel, Irish Roman Catholics, that you are the only slaves that there are in this country? the only people who cannot build their own churches, nor own, nor enjoy them yourselves, after they are built? You, Irishmen, must feel—if you can feel at all—that you are the only people in this country who have not the liberty of choosing your own priests, to instruct your own children. You, Irishmen, must feel that you are the only people who are deprived of the pleasures of participating in the worship of God, as conducted by your own priests, in your own language, or in any other that you can understand. You, Irishmen, must feel, if you can feel at all, that you are the only people in the United States who cannot send back to your native country, and invite your parents and relatives to come out amongst you, and join with you in the simple and pure devotions of your ancestors of the apostolic catholic church. Could you write to your native country, to your distant friends, that you had seceded from the corrupting influence of Romanism to the



ancient catholic and apostolic church, thousands of them would gladly fly to this country, and you would soon have around you vested interests in towns, villages, and cities of your own construction, and you would cease to be a by-word wherever you go. The finger of scorn would no longer be pointed at you, and the children of your neighbors could no longer designate you as men who had no religion of their own, no priest of their own, and who understood not a word of the language in which their prayers and petitions were directed to the throne of grace. Do you forget that, though you call yourselves Roman Catholics, the word *Roman* is not to be found any where in your creed? You say—"I believe in the Holy Ghost: the holy catholic church." Why do you not act up to that belief? Why do you profess to be *Roman* Catholics, when you are not so, and such an article of faith is to be found in none of your books, nor in the creed of your church?

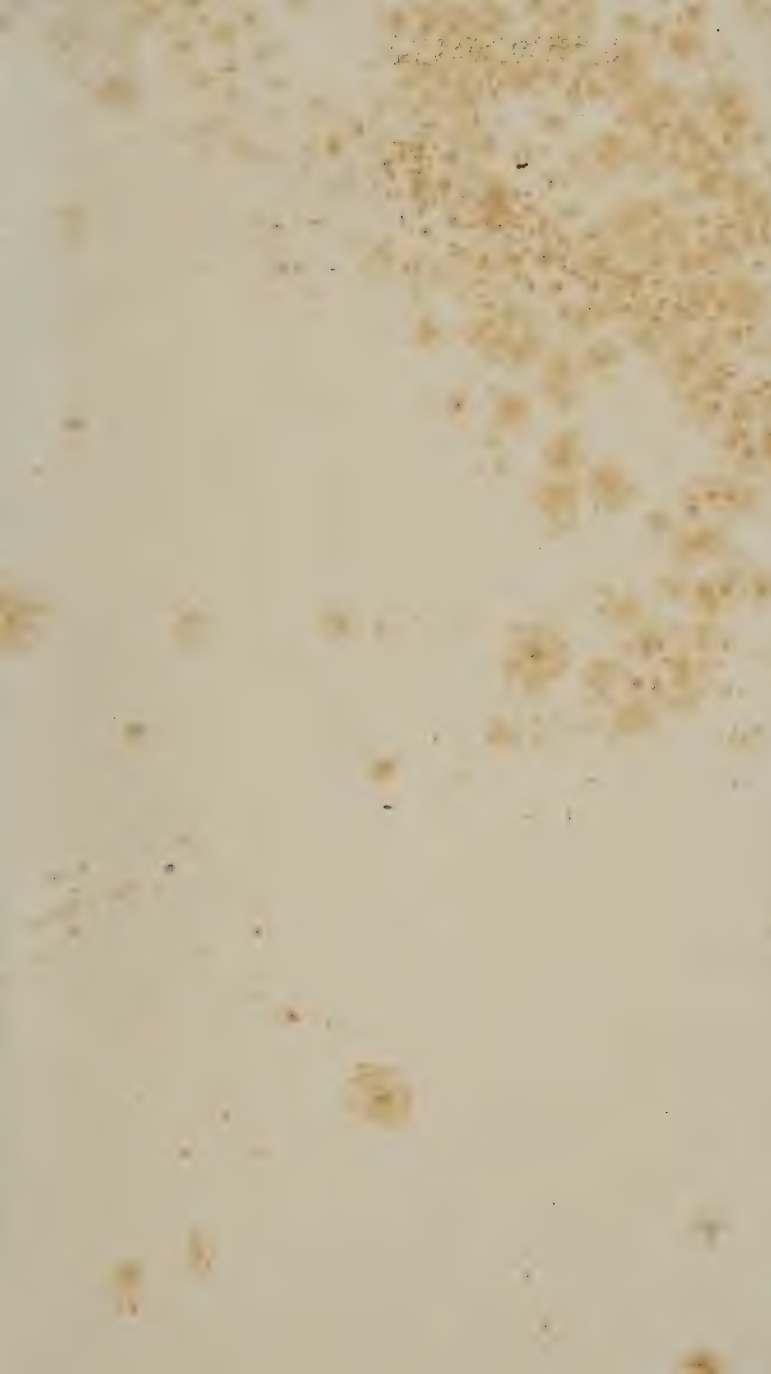
You are told by your church, that your priests should not marry; that your bishops and popes should not marry, but lead lives of celibacy; and they have even the unparalleled effrontery to assure you that this is sanctioned by the holy scriptures, and never has been departed from since the time of the ascension of our Lord Jesus Christ into heaven. Unfortunate people! will you ever think for yourselves? Will you ever read for yourselves? Was not the first pope whom your church ever laid claim to, a married man himself? Go and search those scriptures which your priests forbid you to read, and



you will find that St. Peter was a married man. "Peter's wife's mother was sick of a fever."

You now see, my Irish brethren, that the walls of our former Zion are in a sad and dilapidated state. You see the "distress that we are in." It may be said truly, that "Our Jerusalem lieth waste, and that the gates thereof are burned with fire; the place of our fathers' sepulchres lieth waste." Come, fellow-citizens and fellow-countrymen, come out, I say, from amongst the enemies of our Jerusalem. Let us build up anew the ancient sepulchres of our fathers. Let us separate from the corrupted church of Rome, and build for ourselves a new Jerusalem. Even Americans will help us to do it. Let us rise up in a body for this good work, and be no longer a reproach to this nation, this country of our adoption.

**THE END.**

























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